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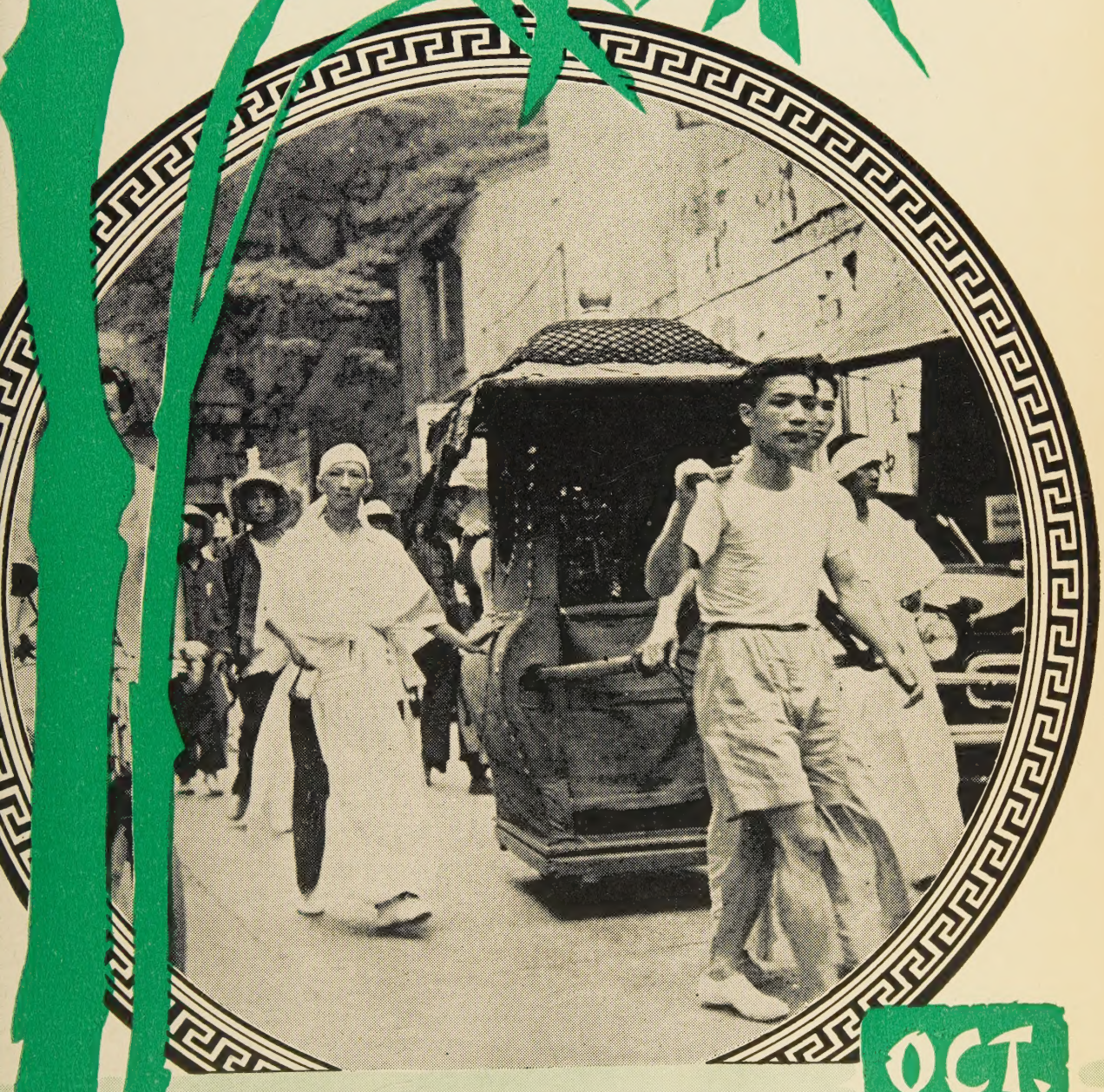

OCT. 1956

傳教學誌

MISSION BULLETIN

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COVER: Son escorting the ancestral tablet of his deceased father. This wooden tablet, deceased's name written on it, is later enshrined.

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Urgent Problem

LIKE to a slowly gathering storm on the horizon, calling for precautions, there is a situation shaping up here in the Orient that demands the utmost, urgent attention. Slowly, but surely, restrictions on missioners from abroad are going into effect in various countries. Whether such restrictions be necessary or even advisable is beside the point. The unpleasant fact is that such restrictions exist and are on the increase. In other words, if the present trend continues, the foreign missioner will inevitably disappear from the Orient.

This poses a tremendous problem for the missions and the Church. Though considerable headway has been made by the Church throughout the Orient, Catholics remain numerically a very small minority. In some countries they are hardly numerous enough to be even called a minority. Priests are essential to Catholic life. Without them there can be no Sacraments administered and Catholic life would wither away. Who then is to replace the priest from abroad? The only possible answer is, natives of the country. In mission districts where there is a fairly large Catholic community the solution would seem to be easier, but not necessarily so. Where there are more Catholics, normally there should be more priests produced by that Catholic body. However, we know that this doesn't work out simply as an arithmetical formula, that of every ten or twenty Catholic boys, or a hundred or a thousand, one of them inevitably becomes a priest.

This brings us face to face with our problem: vocations. Of one thing we may be absolutely certain — God always does His part. Not so certain is how man will use the opportunities or graces that God bestows. Divine Providence wills the salvation of all, consequently He will make available the means needed to this end. Priestly vocations are without doubt a necessary means. Vocation is something that doesn't spring up overnight. The first stirrings of an inclination toward the priestly life, the first indication of a priestly vocation must be carefully encouraged and nurtured. Parents, teachers, Sisters and Brothers all have a share in helping a budding vocation to mature, but the prime responsibility is on the priest. The priest must have an active, personal interest in this matter, watching for promising boys and giving all possible assistance that they may follow him into consecrated service of God. As a priest in America, whose main work is in this matter of vocations, wrote in a recent book: "If we sit back and wait for them to ring the front door bell, we may wait forever. God will not ordinarily work miracles to ease our obligations and too many of us seem to think that our recruiting can be done by a prayer card. That is not enough. We have to get out and work." This same priest contends that a parish is slow in promoting vocations if it does not produce one priestly vocation for the diocese and one for a religious community every two years, that the average parish should have one vocation for a Brotherhood every five years and one for a Sisterhood every year.

Wringing our hands, bemoaning the increasing shortage of priests and religious will do us no good. We must get out and work. The material is there. It is up to us to discover it and do our part towards bringing to fruition the plan of God. Were every priest, every Religious, whether native or from abroad, acutely conscious of the urgency of the problem, convinced of their own responsibility in the matter, we would be started towards the solution of this important problem. No time is to be lost. The effort begun today will not attain its full fruit till at least 15 years from now. It takes a long time to bring a boy to that happy day when it can be said to him: Thou art a priest forever!

Post Baptism Practice

R. Sprinkle, M. M.

Part I

THE development of missiology is a realization of Pius XI's expressed wish stated at the opening of the Mission Exposition in Rome in 1925. "Heroism is not enough. Science must come to the support of the Missions." We missioners should bring together from each district, and from other missions, experiments which have been prudently tried out in various places, under different circumstances and among different classes of people. These ideas and methods can then be pooled to the common advantage; by common agreement, after thorough discussion, easier and more efficient methods of the apostolate may be evolved and adopted. Our discussions and conclusions must have but one purpose, the salvation of the souls entrusted to us. We have to discover the most efficient method of attaining that goal.

The title of this paper: "Post-Baptism Practice", needs no explanation. However, since everything that enters into Catholic life after Baptism can be construed as such practices or training, there is some need for clarification. Some will say that it refers only to the immediate future of those recently baptized. There are those who would set a time limit of one month, or, at most, up to and including the Confirmation Catechumenate. Others again will point to instances of defection even a year or more after Baptism, demanding a post-Baptism training of two or three years. Finally, there are those who hold that three or four years pre-Baptism training is the answer. They maintain that a sufficiently lengthy Baptism Catechumenate will adequately prepare the neophyte, that attaining adulthood in the Faith by Baptism he will no longer need special post-Baptism training, education or direction.

Salient Facts. — It might be well, for the sake of clarity, to bring out a few salient facts which have direct bearing on the scope of the present paper. The Home Catechumenate lasted sixty days in the Vicariates of Kaying, Wuchow and Kweilin. Other Vicariates in China followed a somewhat similar system. This system provided for roughly five hundred hours of training, if one includes the daily morning prayers, Angelus, Rosary, night prayers with short sermon or meditation, plus the concentrated day time study course. The usual Country Catechumenate as operated in Taichung, Taiwan, furnishes roughly three hundred hours of study and training. In Wuchow, China, some of the missioners tried to have as many people as possible to come together for morning prayers. If the priest happened to be there he gave a brief homily on the Gospel of the day. In the absence of the priest the catechist gave a short doctrinal talk. The priest visited the Country Catechumenate as often as possible; this was the norm laid down by the Bishop.

In Africa the more lengthy catechumenate is the usual procedure. In some missions it is called a two-year catechumenate, in others a four-year

catechumenate. However, there is a considerable difference between the African catechumenate and what we in China call a catechumenate. In Africa those expressing a desire for Baptism are called 'Postulantes'. These 'Postulantes' must attend public night prayers, observe Sunday, give up all forms of superstition and live as Catholics for a period of three and one half years. During this time they are constantly observed by the resident catechist, who closely checks the status of each individual and keeps a careful record thereof. Having successfully passed the test of the three and one half year's observation, a time during which a few necessary prayers are learned, the name of the 'Postulante' is handed to the priest by the catechist. If the 'Postulante' passes the ensuing examination he is then accepted for the six month's course at the Home Catechumenate. Those in this Catechumenate study only five hours a week; the rest of the time they work on the farm to produce the food they consume. Simple arithmetic shows that they receive only one hundred and thirty hours of direct preparation for Baptism. During the other three and one half years of preparation they merely attend Mass and night prayers, listen to the sermons of the catechist and request Baptism. Once in the Home Catechumenate, the 'Postulantes' in their five hours weekly study devote one month each to Baptism, Confession, Eucharist and Confirmation; the remaining two months cover the rest of the Catechism. In other words, they have to spend far less time in study than do our Chinese converts. Nor should we forget that the Africans are, for the most part, primitives.

Two Year Course. — In some parts of Africa the catechumenate course lasts for two years, during which the prospective candidate for Baptism must live at the Mission. They too study only five hours weekly, the rest of the time being spent working on the farm from which they are fed. Granted that the entire two years were spent continuously at the Mission, which is not probable, in the one hundred and four weeks they would have studied only five hundred and twenty hours. This would be the maximum for a primitive people, yet for the Chinese, a nation with several thousand years of culture and tradition, a people blessed with a marvelous memory, possessing a written language, arts and literature, we give a more extended, a more intensive training prior to Baptism.

If we go back into history we find many instances where it seems to have been the general practice to assimilate the new convert into the full mystical life of the Church. St. Peter baptized three thousand on the day of Pentecost, five thousand a few days later. We have St. Paul's record. He was the first missionary, the Apostle of the Gentiles. True, perhaps, he did not himself regularly baptize but we know that those to whom he preached were baptized, that he ordained some as priests and some were consecrated Bishop. They were not all Jews; some had been pagans, no better educated than our own people. He tells them in one of his letters that in the beginning they could digest only milk, that they were not yet strong enough for meat. St. Phillip baptized the eunuch from Ethiopia as soon as he affirmed his belief in Jesus Christ and requested Baptism. Many other such instances could be cited, not only in the early Church but down through the ages in Europe; in England and Ireland Bap tism was often administered with the very minimum of instruction.

Post-Baptism Training. — This leads us directly to the subject, post-Baptism practice or training. Can we discover and use today the educational, training and assimilation methods employed by the Apostles and other missionaries down through the centuries, methods which produced martyrs, confessors, saints and scholars? What methods were used in the past? What methods are suited to our day and age, methods that will produce great Catholic leaders, saints, scholars, martyrs if necessary? Is it possible to duplicate the achievement of those outstanding missionaries who brought entire nations into the Fold?

It would seem that there should be no doubt as to when this specialized post-Baptism training should begin, i.e., immediately after Baptism. But even here there is room for discussion. What is meant by immediately? The day after, the week after, or perhaps some time later when the Confirmation Catechumenate is held? The problem is, how long should such main training continue after Baptism? When is the newly baptized to be considered a full grown member of the Mystical Body?

A specific post-Baptism training course, except for the Confirmation Catechumenate, appears to be practically non-existent in most missions. The Confirmation Catechumenate is held one, two, even six months to a year after Baptism. Methods used are not generally called post-Baptism training and are not considered as applying specifically only to those recently baptized. Various reasons are given. Summed up, they are: no time, no money, no personnel. Furthermore, the nature of the missionary aim itself confirms these reasons.

Primary Purpose. — The primary purpose of missionary activity is the establishment of the Church. Papal directives clearly indicate what this implies. Pius XII, for example, repeats in Evangelii Praecones words which he had already addressed to Mission Superiors in 1944: "The missionary's appointed task is to promote, ever more rapidly, in district after district till the last man in the most remote corner of the earth has been reached, the Kingdom of the Divine Redeemer who rose triumphant from the dead and to Whom is given all power in heaven and on earth." In these words we hear a strong echo of Pius XI's command in Rerum Ecclesiae: "See to it, therefore, that your missionaries are so distributed that no part of your territory remains neglected and that no part is left for future evangelization."

Extension must take precedence, it would seem, over intensity of training. By this we do not imply that necessary and adequate instruction should be curtailed in the Catechumenate. Far from it. All will agree that the accepted fundamental principle always holds — perseverance **after** Baptism usually depends on the method of preparation **before** Baptism.

Varied Opinions. — There have been in the past, there are at present, and doubtless will be in the future certain individuals who, in spite of norms built on practice and regulations concerning when a person is ready for Baptism, will hold to their own private opinion and practice. There will be a plethora of opinions about whether there should be specialized post-Baptism training, what should be the nature of such instruction, whether such solicitude should be divorced from the ordinary care of baptized Catholics. There are those legitimately concerned as to how long to maintain such specialized post-Baptism courses for those recently baptized, whether adults, school children or pre-school children.

Those who claim that post-Baptism practices, training, instruction and specialized care are merely an attempt to supply for poor, brief pre-Baptism training, advocating instead long courses of instruction before Baptism, fly into the face of experience, good judgement and practice.

Careful Training. — Careful training is necessary. Practically all missionaries follow conscientiously, directly or indirectly, certain post-Baptism practices. The length of time spent before Baptism is not the norm. Be it ten days, or a thousand days time alone is not capable of bringing the neophyte to the state of Christian adulthood. We are speaking of the general rule, not setting any limits to the grace of God. The fervor of the neophyte's conversion does not make him an adult Christian. St. Paul's conversion was complete in an instant, but he was told by Christ Himself to go and see a priest. He spent some time in prayer before he was baptized. After Baptism he spent an even longer

time in prayer, study and meditation. May we not call it post-Baptism training? The Church's regulations for priests illustrates the same principle and practice. Every newly ordained priest must continue the study of moral and dogmatic theology, Scripture and Canon Law, with compulsory annual examinations in the same for the first five years after ordination. Similar training is found in the field of education, arts and letters, the stage, the cinema and sports.

Some practices, as we have stated above, should begin before the neophyte is baptized; others, by their very nature, begin after Baptism. Some might be called devotional and educational. Finally, there are techniques under the heading of assimilative. Whether devotional, educational or assimilative, whether they start before or after Baptism, lasting for a short or a long time, their purpose is to produce Christian habits. The aim is to lead the newly baptized up the mountain of sanctity, to help him to fight the onslaughts of temptation coming from the world, the flesh and the devil. The new Catholic must be drawn into the mystical life of the Church, must be more and more intimately united with Christ Jesus that he may work out his salvation in this topsy-turvy world.

Devotional Practices. — Probably, the first type, devotional practices, will start the earliest. It should evolve firm, lasting habits. Some of these practices may at first strike the neophyte as trite or insignificant hence their meaning and purpose should be stressed. Take, for example, the use and the meaning of the Sign of the Cross. Careful explanation of the Cross as the symbol of salvation, that all our hope is based on the death of Christ on the Cross will help the catechumen to understand why the Church constantly uses the Cross in the liturgy, that in the Cross we have something whose study will always give greater depth of meaning to a truly Catholic life. There should be a similar explanation of and encouragement to use other devotional practices — genuflection in church, the use of the crucifix and holy pictures, to mention only a few. Then too there is the use in the home of holy pictures, shrines, crucifixes and scrolls with Scripture texts or portions of prayers written upon them. The meaning and purpose of these should be clearly taught. Our converts will then worship God intelligently, using devotional practices as an aid rather than as an end.

Once the old superstitions are cast out and the homes are blessed the old should be replaced by the new, even, if necessary, at some expense to the Mission. Certainly the family should be consecrated to the Sacred Heart, and fully understand the meaning of this consecration. They should be reminded when and how to renew said consecration. One or more large pictures of Our Lady, St. Joseph or some other saint, hanging on the wall of the home can give a Catholic atmosphere to the home of the new convert. These could be given as remembrances of Baptism, First Communion, Marriage, etc., etc. What more appropriate gift for the new baptized than a wall crucifix, enabling this new recruit of Christ to display the symbol of his Faith?

Blessed Candles. — The use in the home of blessed candles, especially when gathered for family prayers, should be encouraged. They should be told again and again, by priest or catechist, to do this not only in times of trouble, sorrow and suffering, but also when filled with happiness, health and peace. The custom of having their candles blessed on Candlemas should be developed and promoted. Why should this public ceremony of the Church be relegated to a private blessing in the sacristy? Furthermore, the neophytes should be early initiated into the liturgy of the Church. Constant, thorough explanation of the liturgy will make it for them a living thing. Knowing the full text and import of the liturgy, they will cease to be mere spectators; they will become active participants. Church ceremonies,

the various blessings, all will serve to deepen their faith. For the carefully trained neophyte, the use of Holy Water will never be a meaningless gesture, something he does because everybody else does it. When he understands the blessing of homes, blessing of fields on Rogation Days, the blessing of children, the churching of women he awakens to the spiritual treasures that are his for the taking.

Prayer. — Personal devotion, and holiness, needs to be developed by and through personal prayer and meditation. The neophyte must be taught to use not only vocal prayer but also meditation. Teach the new Catholic how to use the rosary properly, that meditation on the various mysteries must accompany the recitation of the Paters and Aves. If not properly instructed as to the meaning and use of blessed medals the neophyte may unconsciously regard them as just another form of charm or fetish. Well spent is the time used in impressing on them that a piece of metal or other material is of itself powerless, that what counts is the intercession of the one in whose name it is worn, that the wearer must strive to conform his life to that of the one honored by the medal. Nor should we fail to impress on them the value of the Apostleship of Prayer, the First Friday devotion, or the five Saturdays in reparation for sin. The new convert should know the purpose, meaning and value of novenas, pilgrimages, processions and festivals. Those just received into the Church sometimes feel that these outward manifestations of faith are not for them as the old Christians make them feel that they are mere observers, not actual sharers in the flood of grace flowing from the inexhaustible treasury of the Church.

Critical Period. — Along with devotional practices there should be devotional-educational training. If at all possible there should be no let-down in training after Baptism; that period is critical. Sometimes it happens that Baptism is conferred at the end of a set period, thereupon catechists pack up and leave for Christmas, Chinese New Year or the summer vacation. At the very time when the young child of God needs special help, protection, direction, education and training, he is left alone. The convert has turned away from a pagan life, a pagan culture, a pagan ideology, but, he must continue to live in the same pagan surroundings, exposed to the influence of pagan relatives and friends. Not yet fully grounded in the Faith he stands in need of very special assistance. This assistance, in the plan of God, must come to him through the priest, or the priest's representative, the catechist. Therefore, the newly baptized should not be left alone. They should be given the opportunity for daily Communion for at lease a week to ten days after Baptism. Explanation of the Mass, participation in the Mass by congregational prayer, which began prior to Baptism, should now be intensified. Prayers before and after Holy Communion, life in and through the Mystical Body of Christ should be clearly and frequently explained. Every effort should be made to increase the new Christian's understanding of his changed status, that now he is in the Communion of Saints with all its privileges and obligations. It should be brought home to him that he is now a child of God, that he has all the rights and duties of a child towards his Heavenly Father. He should be taught to adore God, to thank God, to make reparation for sin, to petition God for material and spiritual benefits not as an individual but as a living member of the Mystical Body of Christ.

During this critical period there will be attacks against his Faith by pagans, Protestants, and occasionally by wayward or bad Catholics, to say nothing of temptations which may flow from the devil. Who is to help him give adequate replies, not only for the purpose of answering the scoffer but to satisfy his own conscience, to retain his faith unshaken? Insidious attacks of this kind have shaken the faith of strong men, men tried in the crucible of suffering, even those with degrees in theology. So, they are not to be shrugged off; they can not be laughed away. Adequate responses must be given, and should be given immediately.

(to be continued)

Apostolat Par Le Contact

— par le P. Jos. Madéore, M. E. P. —

KENNEDY TOWN est la partie la plus ouest de la ville de Hongkong: quartier populeux, ouvrier, où dominent les godowns, spécialement les entrepôts de métaux. En 1949, on évaluait sa population à 20.000. Actuellement il y a plus de 70.000 habitants, gens généralement pauvres, travaillant dur du matin au soir, serrés dans des appartements surpeuplés, mal éclairés, mal aérés, aux escaliers étroits, raides, obscurs.

Installation. — Plus loin se dresse le Mont Davis, aux flancs duquel le gouvernement a construit de jolies maisonnettes pour les réfugiés plus aisés. C'était là que nous avions d'abord songé nous installer. Mais le gouvernement refusa: "Pas nécessaire, les vrais refugiés sont plus nombreux ailleurs." Ce refus fut providentiel. Mgr Bianchi, évêque de Hongkong, prit alors la décision qui se prouva excellente: "Installez-vous au Kennedy Town même." Les débuts furent difficiles. Après quelques semaines, nous trouvons un immeuble neuf. Nous louons deux appartements au premier étage, dont l'un servira de chapelle, l'autre de résidence. Bien vite cependant on se rendit compte que ce serait trop petit et nous pûmes louer un troisième appartement, qui sert de résidence, tandis que les deux autres, les parois intérieures abattues, firent une belle chapelle carrée, pouvant assez aisément contenir une centaine de personnes.

En plein milieu. — Les appartements sont situés au-dessus d'un entrepôt pour le fer, dans la rue même du marché. Toute la journée, il y a là un va-et-vient, une activité débordante. C'est le "centre" même du district, le point où tout le monde passe, à deux pas du terminus des autobus et des tramways. Oh! oui, il y a des inconvénients: le bruit perpétuel, la rue encombrée, les déchargements de tôles et poutrelles métalliques, la musique de la radio-diffusion à longueur de journée et de nuit, le bruit des co-locataires, tout cela est gênant pour le travail et le sommeil! Ce n'est pas précisément un lieu à conseiller pour des vacances. Mais tout cela est largement compensé par le fait d'être "dans le milieu". On vit AVEC LE PEUPLE, on vit vraiment avec les habitants du quartier, comme eux, pour eux. Ce sont là des atouts précieux pour l'apostolat. De plus notre position centrale permet à tous de venir à la mission, même à ceux du Mont-Davis et de plus loin. Le contraire n'aurait pas été possible. Installés au Mont-Davis, nous n'aurions pas pu toucher les gens du Kennedy Town. Parce que nous nous sommes installés en plein milieu, nous avons eu contact, et par le contact nous avons fait de l'apostolat. C'est le 7 octobre 1953, en la fête de Notre-Dame du Rosaire, que la chapelle fut ouverte. Et c'est pourquoi nous l'avons dédiée à N.D. du Rosaire.

Le Travail Du Missionnaire

1) Le retour des égarés. — Le travail du missionnaire, c'est d'abord rechercher les vieux chrétiens, instruire les enfants déjà baptisés, qui bien souvent ne connaissent rien de la doctrine, arranger des situations familiales irrégulières, ramener les indifférents à la pratique religieuse: "d'abord s'occuper des brebis perdues d'Israel". La première année, nous en voyons 200 revenir

à la pratique des Sacrements.

2) Le Recrutement des catéchumènes. — Par une sorte d'osmose, les païens viennent à la Mission, les uns conduits par des amis ou parents chrétiens, d'autres attirés par l'espoir de bienfaits matériels, d'autre poussés tout simplement par la grâce divine. Mais il ne s'agit pas seulement de baptiser, il faut faire de bons chrétiens. L'instruction religieuse exigée sera sérieuse et les abandons ne manquent pas: en 1953-54, plus de 100 se présentent, 37 seulement seront baptisés; ce sera la proportion habituelle: un tiers.

3) Les Cours de doctrine. — Toute la journée il y a des enfants ou des adultes qui viennent écouter le catéchisme qu'enseignent nos auxiliaires: un homme et une femme catéchistes. Chaque soir, après la prière, un groupe d'une dizaine d'hommes et autant de femmes assistent au cours préparatoire au Baptême. Le Dimanche après-midi, deux grands séminaristes viennent s'occuper des enfants et de leur formation religieuse. Nous utilisons la presse de notre mieux: le journal catholique diocésain est largement diffusé, un exemplaire pour huit baptisés, sans compter les tracts et brochures qui circulent régulièrement dans la paroisse.

4) Les Ecoles. — Dès le début nous organisons une classe: trente élèves le matin, trente l'après-midi. Mais la persévérance chez les enfants est très difficile; il faut l'aide des parents, sans laquelle la tâche de l'éducateur s'avère impossible. Aussi songeons-nous immédiatement à une école primaire organisée. Plusieur religieuses chinoises de Canton en prennent la direction. Nous louons huit appartements dans un autre immeuble en voie d'achèvement. Et le 1er avril 1954, l'école est ouverte avec 155 élèves. Bien vite nous devons ouvrir une session l'après-midi, et doublons le nombre d'élèves. En août 1955, il faut louer quatre autres appartements pouvant contenir quelque 160 élèves: le nombre d'élèves dépasse actuellement 600. A l'extrémité ouest du camp, deux religieuses de Mgr Paschang, évêque de Kongmoon, ont ouvert un jardin d'enfants. Ainsi nous avons aussi un centre de rayonnement dans cette partie éloignée de la paroisse.

L'école est un beau moyen d'apostolat. Beaucoup d'enfants désirent assister au cours de religion spécialement donné aux enfants chrétiens. Désireux de recevoir le baptême, ils entraînent leurs parents. D'autre part de nombreux parents païens entrent en contact avec le prêtre à cause de l'école où ils veulent placer leurs enfants.

Aussi le catéchuménat augmente graduellement, et 1954-55 nous donne 132 nouveaux chrétiens.

5) L' Assistance sociale. — Nous avons beaucoup de pauvres et même de très pauvres. Le "Catholic Welfare" nous charge de distribuer des habits et du ravitaillement. Il nous envoie, deux fois par semaine, la Clinique ambulante dirigée par les Soeurs Canossiènes: consultations, remèdes sont gratuits. Chaque visite voit passer une centaine de malades; les malades plus sérieusement atteints, nous essayons de les faire admettre dans les hôpitaux.

En même temps, nous installons un docteur chinois, catholique, dans une maison du Camp au Mont-Davis, où il ouvre un dispensaire bien fréquenté.

Une jambe cassée. — Et le travail continue, lent et ardu. Mais . . . le 13 août 1955, alors que nous préparions la fête de l'Assomption, le baptême de 25 personnes, la confirmation de 59, un accident de scooter me fracture la jambe, et m'envoie à l'hôpital pour un séjour de sept mois. Fâcheux contre-temps! Cependant l'élan avait été donné, et le travail ne fut pas arrêté pour cela. Monseigneur délègue un prêtre pour le service religieux, tandis que le catéchiste et les religieuses continuent la besogne d'après les directives que le curé donne de son lit d'hôpital.

Des baptêmes. — Aussi à Noël, 65 catéchumènes sont baptisés. Enfin le 15 mars 1955, le pauvre boiteux rentre à son poste, avec béquille et canne. S'il ne lui est guère possible de marcher, il peut travailler et faire le catéchisme. Un jeune Père de Scheut vient donner un coup de main. Ainsi les cérémonies de la Semaine Sainte se font toutes régulièrement devant une fidèle assistance, et 40 néophytes, par le baptême, entrent dans la famille paroissiale.

La visite des familles. — Après Pâques, le jeune Père continue à prêter son concours et fait la visite de toutes les familles catholiques: excellent moyen pour ranimer la ferveur et découvrir les non pratiquants. Nous faisons le recensement et mettons à jour notre *Status animarum* (sorte de fichier familial). La total est de 175 familles, avec 700 baptisés.

Les Messes du dimanche. — Chaque dimanche, quatre messes sont célébrées. Avec le curé, un confrère de Béthanie, un Père Jésuite Irlandais, un prêtre Italien assurent le service. Plus de 400 personnes assistent à ces messes. Bon nombre de fidèles préfèrent aller dans des églises un peu plus spacieuses; c'est heureux, car notre chapelle ne pourrait les contenir tous. Mais il est tout de même consolant d'avoir une assistance habituelle de plus de 60%. La chapelle est devenue étroite, beaucoup trop étroite.

En semaine. — En semaine il y a une trentaine de fidèles chaque jour à la messe et autant de communions.

Nombreuses sont les personnes qui, après avoir fait leur marché, viennent faire une visite au St-Sacrement. A 7 h du soir, a lieu la prière en commun, suivie du catéchisme à ceux qui durant le jour sont au travail. Il est touchant de voir la dévotion de ces nouveaux convertis. Il y a là un travail de la grâce, prouvant une fois de plus que, si nous plantons et arrosons, c'est Dieu seul qui reste le véritable Artisan de la transformation des âmes.

Confirmation. — Le 27 mai 1956, fête de la Trinité, restera une date pour notre centre. Ce jour-là Mgr. Bianchi vint célébrer la messe de 9 h, et donna le sacrement de Confirmation à une centaine de chrétiens. La chapelle était bondée, presque chaque confirmand ayant amené son parrain ou marraine. Après la messe, Monseigneur fit une allocution et exprima sa joie de voir une assistance si nombreuse; il promit aux chrétiens que l'année prochaine ils verraient la construction d'une véritable église. Malgré l'étroitesse du local, la cérémonie de la Confirmation se déroula sans accrocs. Mais nous avions dû enlever plus de la moitié des bancs. La Confirmation fut suivie du Salut solennel. Après le Salut, bénédiction d'une bannière de N. D. du Rosaire, offerte par nos chrétiens. Bref, une magnifique cérémonie qui mit la joie dans tous les coeurs.

Le bilan. — Résumons ce rapport en donnant quelques chiffres, qui marquent le progrès accompli depuis la fondation:

	Bapt. d'ad.	Confirm.	Comm.	Nombre de fidèles	Nombre d'élèves
1953-1954	37	42	4.600	266	100
1954-1955	108	59	8.300	398	350
1955-1956	160	93	15.650	685	620

Jos. Madéore, M.E.P.

God perfect "Father and Mother". That picture of the Father is what the Christian missionary has to show. The Church has God's authority to teach His message. She has also the task, incomparably more difficult, to commend it, to make it so attractive that it shall freely be chosen in spite of a "foreign" origin and approach. In the concrete, how does the missionary (man or woman) earn the title, "You are my mother and father?" By acting as father and mother to poeple whose real parents greatly love, but lack the means of giving in the measure of their love.

Put the prayer on the lips of a man who has left everything to live with them in their own village who has all but forgotten his own language in his absorption with their native dialect-so the missionary peforms the teaching function of "father and mother"

("Black Popes" — Archbishop Roberts, S.J.)

Conspiracy of Silence

— By Pilgrim —

HAVE we today really fallen prey to an 'anti-Communist mass psychosis', as is so often alleged by certain quarters, or, have we succumbed to Communist propaganda to such an extent that we ourselves do not notice it any more? His Holiness, Pope Pius XI said, in 1938, that "the Communistic propaganda" has by now "penetrated every strata of society, affecting even people of good will, so that ultimately only a very few are still aware of the poison which is circulating in their hearts and minds".

In Hongkong, aptly called the "turntable of the Far East", these questions impose themselves more upon a thinking mind than in other parts of the globe. Here, we have seen and heard more about Communism than most other places in the world. Little Lowu has the unique distinction of having passed more missionaries from the Red China terror into the free world than any other place. Others have arrived by boat, heartbroken at being expelled from their adopted country. Each time it was a sad experience to meet one of the new arrivals especially when they were dear friends, with whom one had shared joy and sorrow in the years gone by. We wanted to weep, seeing them arriving, sometimes in overcoats during the hot summer months and then again in thin undershirts during the winter, just as each of them had been taken away from home or from prison. Among them were scientists, University professors, simple country pastors as well as graduate physicians and nurses: Yugoslavians, Belgians, Mexicans, Frenchmen, Germans, Swiss, Americans, Canadians and Czechs. All of them spoke several languages, some of them four and five; and one even, as we remember, had eight at his command. They were people who had spent the best years of their lives in China, 10, 20, 30, yes, even 50 and 60 years. They were people who had worked in the big cities and small hamlets, for poor and rich alike, for Christians, Buddhists, Mohammedans and Confucianists, for Nationalists and Communists. Wherever somebody had been in need, they had given succour. And now, they have been forced out, "forever".

Not Newsworthy — The press resounded with the names of the atom spies Ethel and Julius Rosenberg. It reminded one somewhat of the treatment which Sacco and Vanzetti received from the press about 25 years ago. But how many newspaper readers have heard of the martyred Bishop Francis Ford, whose life came to an end in a Communist prison in Canton? Or of the venerable old Archbishop of Tsinan, Msgr. Cyril Jarre, whom the Reds hurried to a hospital when his end was drawing near, to avoid a repetition of the Canton incident? What have they heard about the Metropolitan of Kiangsi Province, the Chinese Archbishop Chou, who unequivocally refused to become the red 'Pope' of the schismatic National Church in China, and who therefore disappeared into prison?

Such an enumeration may sound tedious to us who know the facts; but how many of the world's newspaper reading public have ever had more than a mere glance at these names? It's well worth thinking this over! —

When a murder happens, or the child of some rich man is kidnapped, how the press goes to work! It's a sensation; and this means circulation! The two of them are bound up with each other inseparably. It's understandable, how come this selfsame press seems to care so little about the 'sensation' which has been coming out of Red China's prisons for all these long years! Why don't they give a writeup to missionaries, who had their hands bound behind their backs or fastened to the iron bars of their cells for months on end, without even once being freed? Why don't they tell more about priests who were forced to stare at a white wall for 10 and 15 hours a day, — or who were kept standing a hundred and more hours, handcuffed into the bargain? — or whom their jailers kept awake for two and three weeks? — Why don't they?

Scale of Importance — That a missionary, who had broken both knees, was forced by his Communist jailers to squat on his heels for 84 hours without being allowed to get up seems to hold no interest for publishers (but a man who in his rage bit a snake, gets attention!); the same as regards a 91 year old nun, who had been 61 years in China and taught catechism there in total blindness for 25 years (but a man, who got drunk on his way to church, landed in the papers!); a priest who for several years had to herd goats for a living, has no appeal for an editor, it seems (but a cow, which fell down a mountain slope and broke through a roof, was considered worth a few lines in a multimillion circulation!); and so on . . . One could go on for hours in this way without danger of repeating. Fact is that most of these highly interesting items never get much farther than some small mission magazine, parochial bulletin or Catholic weekly; the huge reading public around the world never has the opportunity to read them! Why?

If what the press wants is reliable information from personal witnesses, or interesting and noteworthy material from faraway and unknown places and countries, why, then do they so completely ignore this treasure trove? — Or if, what they want, is sensation, crime and horror, in order to attract their public, why don't they pick out what these missioners report, and put their money and special reporters to work on it.

Disproportion — Pope Pius XI in 1938 coined the phrase: "a conspiracy of silence from a great part of the non-Catholic press". — When we consider all the facts, we cannot help but ask: who is ultimately preparing the news-releases for the world press, and what criterions are used for judging a report 'newsworthy' or not? One cannot help but wonder; because time and again people, who read a wide variety of papers, will find that the same fact is being very differently reported by different agencies, or not at all by some of them. For example, several years ago an earthquake catastrophe hit Ecuador, causing several thousand casualties. The world press gave the event a wide coverage. Rescue work was started by the most distant places and organisations; everything was reported day in and day out. At about the same time a typhoon hit the Chinese mainland in the general area of Shanghai; unfortunately, it not only struck at night, but there was a flood on, too, and high tide. There were many thousands of victims; some reports put the figure as high as 60,000. This disaster, too was reported; but only in a few papers. And there it did not rate front page space, but was tucked away somewhere on the second or third page; no headlines, no appeals for help, just a simple, short notice. How come that this catastrophe, which perhaps caused ten times as many casualties as the one in Ecuador was not worth as much newspaper space? Why were there no appeals to the world at large for help and relief in this case? Why? —

Discarded — Could there have been reasons similar to the ones in 1917, when American reporters present at Fatima saw Our Lady's 'sun miracle' with their own eyes; they filed excited

reports to their home offices but never saw a word get into print? . . . Or take the case of the newsreel man in South America, sent to a famous sanctuary of Our Lady to make a picture report. Just as he was taking some shots in the church itself, the sudden cure of a terribly crippled boy of 12 or 13 years happened to get on his film. It seems that this newsreel was only shown locally, in some parts of South America; it never 'made' the big public, as far as we could find out. Miracles happening in our own twentieth century, seen and recorded by professional reporters, and the world doesn't even get a glimpse of them! Must one not ask again: What is the real reason behind all this? Who is making the decisions what news items are to be handed to the press, radio and TV?

Fr. Raymond de Jaegher, reports in his book, "Enemy From Within", that from March 7 to March 9, 1940, in his district, Communist troops, who, according to the 'united front' policy then in force, should have been attacking the Japanese together with Nationalist Chinese troops, turned treacherously against their allies and almost completely annihilated 60,000 men. That news about this did not get out of China and into the press during the war, is understandable; but that such facts even today, are being almost completely ignored, this is somewhat harder to understand. A very similar case, is the tragedy of Siwantse, in Manchuria. On December 30, 1946, a team of 20 newspaper men visited this nearly entirely Catholic town, which by a surprise attack on December 9 had fallen into Communist hands and had, several days later, been liberated again. The ghastly picture the newsmen saw there has seldom been equalled. Silently, they stood before several hundred corpses, people whom the Communists had murdered without regard to age or sex. Many showed signs of beastly torture or fiendish mutilation. The press in China gave this massacre wide publicity; the pictures published were sheer horror. Father Legrand, a Scheut missioner who had been working in these regions for many years, on January 12, 1946 published in the Peking English language 'Chronicle' a report stating that the church of Siwantse, one of the oldest mission churches in China, the Bishops residence, the priest's residence and the sister's convent, had "not been destroyed by artillery" as claimed; but that "each one of these buildings has been purposely and methodically fired, and when the fire went out it had been rekindled, until everything was completely burned down."

It seems that this tragedy, by no means an isolated case in Manchuria, has never come to be generally known. Otherwise, how explain that a West German newspaper in a report from Manchuria recently stated that ". . . the Nationalist Chinese and the Soviet troops had been plundering and murdering" there, but ". . . Mao Tse-Tung's soldiers preserved strictest discipline and neither burned nor raped; this made a great impression upon the peasants . . ."

Shaping Public Opinion — The observant cannot but notice that there exists a conspiracy of silence in the world press. Whether it be political or religious persecution, readers get only a certain brand of report; some items they do not see at all. When it comes to analyzing or commenting on the facts reported, most readers are entirely at the mercy of the 'moulders of public opinion'.

As regards the reporting of the persecution of the Church, our Holy Father has put it very clearly and pointedly: "The news reports give in most cases only half the truth, if they do not distort or outright falsify it. Through this conspiracy of silence and the distortion of facts, the public does not know what a terrible fight the Bishops, priests and laity have to wage for their holy faith." —

"A conspiracy of silence by a great part of the non-Catholic press" Pope Pius XI called it 16 years ago; "a conspiracy of silence" His successor calls it today. "Freedom of the press" has long been a rallying cry. Why is this 'liberty' being used to abet a conspiracy to hold back unwelcome facts from the public?

La Diaspora Chinoise

P. Elhorga, M.E.P. (suite)

2. *Religion*

IL nous arrive de demander à des Chinois "Quelle est votre religion?" Après un moment de réflexion embarrassée, la réponse habituelle est la suivante: "Je suis confucianiste". De rares unités répondent "Je suis bouddhiste".

Il serait délicat de pousser plus loin des investigations en un domaine que la plupart abordent comme à regret, tellement ils sont pris par la philosophie du "*primum vivere et bene vivere*".

Cependant il en est que la question de l'au-delà tourmente et dont la vie est hantée par divers génies, esprits, diables, ou même Dieu dont ils sentent confusément la nécessité sinon l'existence Nous avons rencontré de vieilles grand-mères qui, d'elles-mêmes, ont voulu, dans leurs vieux jours, rendre leurs hommages au Dieu de la 'Pagode Catholique' comme elles disaient, dans l'espoir que ce génie favorable leur accorderait une bonne mort et une survie heureuse. Vu leur grand âge, avec une instruction sommaire, elles ont été admises au baptême et pratiquent allègrement la religion qui leur a donné des promesses de vie éternelle . . .

D'autres ont accepté de grand cœur, sur le lit de mort, le message chrétien qui répondait, semblait-il, chez eux, à un désir profond.

Symbole de cette inquiétude religieuse ou vestiges croulants d'une superstition surannée, des pagodes ou pagodons — bien délabrés d'ailleurs — se retrouvent encore dans les communautés chinoises de Tamatave, Diégo-Suarez et Mananjary. Et, dit-on, de braves vieux ou vieilles vont, une fois ou l'autre, y déposer leurs offrandes devant le bouddha protecteur ou simplement brûler des bâtonnets d'encens.

A l'occasion de la fête des morts—au début du printemps — bien des Chinois se réunissent dans les cimetières autour de la tombe de leurs ancêtres ou de leurs parents pour offrir fleurs, bougies, cigarettes . . . Un Chinois qui, voici quelques années, perdit son fils dévoré par un requin, renouvelle chaque année une cérémonie analogue face à l'immense océan.

Vrai culte des morts ou simple cérémonie de commémoration? Peut-être tradition mystérieuse, héritée de parents aimés, et qu'on n'ose abandonner? Telles sont les rares traces de culte ou de croyance qui ont survécu chez nos Chinois de Madagascar.

A côté de ces Chinois fidèles à cette forme de religion qui relève sans doute davantage de la piété filiale, on en rencontre d'autres, de tous âges, surtout chez les jeunes, dont la tendance serait à l'agnosticisme et aussi à l'athéisme marxiste . . . fruit de la propagande et de l'enseignement de certaines écoles.

Par ailleurs, il est des régions où de nombreux Chinois se disent catholiques. A la question - "Où avez-vous été baptisés?" ils répondent; "Pas encore baptisés, mais catholiques de cœur".

C'est un fait: malgré l'hostilité plus ou moins ouverte de certains individus ou de certaines collectivités, les sympathies de l'ensemble des Chinois de Madagascar vont à l'Eglise catholique.

Les causes d'un tel état de choses doivent être multiples. Nous signalerons plus volontiers la charité des diverses communautés missionnaires, charité à laquelle le Chinois est très sensible. Pour témoigner sa gratitude — à défaut du baptême qu'il ne peut recevoir pour diverses raisons — il se montrera généreux envers la Mission catholique et ses œuvres: ventes de charité, kermesses sont largement alimentées par les Chinois. Et comment cette religion qu'ils aiment confusément n'aurait-elle pas leurs sympathies à l'article de la

mort, en ce moment particulièrement critique où le problème de la vie future doit se poser à chacun d'une façon plus aiguë? En ce sens, peut-être, les Chinois de Madagascar sont catholiques . . . de cœur.

En fait, à Madagascar, il y eut toujours des Chinois catholiques. De vieux missionnaires —dont le P. Aurand, s.j.—se plaisent à rappeler leurs bons souvenirs sur les Chinois travaillant aux routes de Tamatave-Tananarive; ils racontent encore leurs premiers contacts avec des Chinois catholiques qui n'avaient d'autres ressources pour se confesser, que d'indiquer sur les doigts les divers commandements qu'ils avaient transgressés. Après quoi, tout joyeux, ils participaient à la messe et à la communion.

Dès les premières années de l'immigration, des Chinois de Maurice et La Réunion avaient amené leurs femmes catholiques—créoles ou métisses—que l'on retrouve encore ici avec leurs enfants mariés depuis des décades. Depuis, d'autres catholiques, souvent même des familles entières de chrétiens, sont arrivées de Chine ou des îles susdites. Souvent, pour des raisons diverses, telles que la difficulté de la langue, l'ambiance païenne, l'éloignement de l'Eglise, ils ont abandonné toute pratique religieuse, sauf cependant l'habitude de faire baptiser leurs enfants. De fait, dans la plupart des Missions, les registres paroissiaux mentionnent des baptêmes de Chinois depuis les années 1905-1910. Ces baptêmes se font de plus en plus nombreux au fur et à mesure qu'augmente le nombre des naissances. C'est souvent la maman catholique qui désire le baptême de son enfant. D'autres fois des parents païens, soit de leur propre mouvement soit sur le conseil de voisins zélés présentent leurs enfants au missionnaire qui les baptise.

D'aucuns se sont scandalisés de cette faveur par trop laxiste. Le fait n'est pas spécial à Madagascar, on le signale un peu partout dans les pays d'immigration chinoise et les résultats en furent souvent excellents. Ce n'est que plus tard que les parents seront baptisés. En tous cas, leur sympathie est assurée à la religion catholique, ils sont des "catholiques de cœur" et cela compte.

Le Centre catholique — Une difficulté devait surgir après ces baptêmes: celle de l'instruction religieuse et l'admission aux sacrements de tous ces baptisés.

Seuls quelques rares privilégiés admis dans les établissements religieux et connaissant le français ou le malgache pouvaient bénéficier d'un enseignement convenable. Et à côté de ces unités, ces mêmes établissements préparaient bien au baptême des jeunes Chinois ou Chinoises de leurs élèves. D'autres rares adultes, en contact avec la population européenne catholique avaient aussi pu être baptisés . . . Mais pour la masse chinoise de l'Ile, le problème restait entier, on ne pouvait pratiquement rien, faute de missionnaires parlant le chinois.

Les Vicaires Apostoliques de Madagascar, conscients de leurs responsabilités envers cette portion du troupeau à eux confié, avaient depuis des années étudié le problème. Monseigneur Le Breton, Vicaire Apostolique de Tamatave, avait songé à envoyer de ses jeunes missionnaires en Chine pour y étudier la langue. La question avait été posée ensuite à S. E. Mgr Lefebvre, Délégué Apostolique pour les Missions de l'Afrique Française, mais n'avait reçu d'autre solution qu'un appel à la patience.

La persécution communiste en Chine allait enfin permettre de donner satisfaction aux désirs des Ordinaires de Madagascar. En juillet 1953, répondant favorablement à la demande de Mgr Le Breton—à qui revient le mérite de la fondation à Madagascar de l'œuvre des Chinois—la Société des Missions-Etrangères de Paris décidait l'envoi à Madagascar du R. P. Cotto.

Ancien missionnaire de Chine, Vicaire général puis Administrateur apostolique du diocèse de Pakhoi, le P. Cotto avait quitté la Chine en décembre 1952. Après quelques mois de repos dans sa famille, il devait s'embarquer fin juillet 1953 à Marseille à destination deTamatave. Il avait pour mission d'organiser l'apostolat missionnaire auprès des Chinois de Madagascar.

Mgr Le Breton lui accorda une généreuse hospitalité dans sa propre résidence. Le P. Cotto devait y loger un peu plus d'un an, seul d'abord, puis en compagnie d'un groupe toujours croissant de jeunes Chinois. En effet, sollicité de donner des cours de français à des étudiants chinois de la ville, désireux par ail-

leurs de commencer un apostolat efficace dans cette "Capitale Chinoise de Madagascar" qu'est Tamatave, le P. Cotto ouvrit dans les bâtiments de l'évêché des cours spéciaux de français. Bientôt se présentèrent d'autres Chinois de la brousse désireux de vivre en pension chez le Père.

Force lui fut dès lors d'accueillir ces jeunes et d'organiser pour eux, en même temps que ces cours, un internat pour jeunes gens avec tout ce que cela peut comporter de labeurs et de tracas.

Devant la tâche qui s'avérait écrasante, le Père n'eut d'autre ressource que de faire appel à d'autres bonnes volontés, en l'occurrence d'anciens missionnaires de Chine.

C'est ainsi qu'allaient arriver successivement le P. Elhorga en septembre 1954, le P. Barreau en mars 1955, le P. Mathieu Hui Ming Tching en août 1955, et enfin, le mois suivant, le P. Lebas.

Entre temps, le développement de l'œuvre créée par le P. Cotto avait incité Mgr Le Breton à lui procurer un logement plus spacieux. Le 5 septembre 1954, le P. Cotto transportait ses cours et son internat dans les bâtiments de l'ancienne maison Golaz, sise au 5 Rue Ile-de-France, face à un parc verdoyant à quelque cent mètres de la mission catholique.

L'entrée du bâtiment—une maison en bois prévue pour une famille—est surmontée d'un panneau portant ces mots: "Centre Catholique Chinois de Madagascar".

Un mot d'explication à propos de cette appellation.

Chargés de l'apostolat non pas dans les limites d'une mission mais auprès des Chinois de onze diocèses, nous avons préféré donner à notre œuvre le nom de "Centre catholique" plutôt que Mission catholique.

D'aucuns auraient envisagé favorablement la formule Mission catholique chinoise avec église chinoise, paroisse chinoise etc . . .

L'immense étendue de Madagascar ne se prête point à une telle formule et, par ailleurs, nous avons pensé que notre rôle consiste essentiellement à intégrer l'élément chinois dans la communauté catholique locale au même titre que les divers autres éléments.

Fondé à la demande et selon les directives des évêques de Madagascar, le C.C.C.M. avait tout intérêt à acquérir la personnalité civile. C'est pourquoi nous l'avons fait reconnaître par le Gouvernement de l'Ile comme association légale régie par la loi du 1er juillet 1901. (Arrêté paru au J O. de Madagascar le 7 mai 1955.) Son siège est à Tamatave, 5 Rue Ile-de France. Elle poursuit un double but: culturel et religieux auprès des Chinois et Métis chinois de Madagascar. Le P. Cotto est le Président-Fondateur de l'Association.

Parmi les moyens prévus pour atteindre ce double but, signalons

a. les cours spéciaux de français, reconnus officiellement par la Direction de l'Enseignement.
b. les œuvres de jeunesse: associations culturelles, sportives . . .
c. Presse et Cinéma.
d. cours libres de religion.
e. tournées régulières dans tous les centres Chinois de l'Ile.

Quel est le bilan de ces deux années d'activité du Centre Catholique Chinois de Madagascar? Quelle est la situation actuelle des Chinois de Madagascar au point de vue catholique?

Les cours de français, dont les débuts à la résidence épiscopale furent si pénibles, se sont développés et se développent d'un mouvement continu qui risque d'être arrêté, dès la rentrée prochaine, par l'exiguïté de nos locaux et le manque de ressources. L'Internat a connu le même développement et connaîtra la même limitation. Depuis deux ans, dans les diverses paroisses de Tamatave plus de cent baptêmes d'adultes ont été administrés, de nombreux jeunes — Chinois et Chinoises — ont été instruits et admis aux sacrements, d'autres s'y préparent par l'assistance quotidienne aux cours de catéchisme. En 1954, Mgr Le Breton confirmait 43 jeunes Chinois et, en novembre 1955, 83 autres. De nombreux mariages ont été célébrés ou sont en préparation tant en brousse que dans les principales villes. L'assistance aux offices se fait de semaine en semaine plus nombreuse à Tamatave et c'est plaisir de voir cette belle jeunesse participer à la vie paroissiale. Nous assistons, semble-t-il, à la naissance d'un mouvement qui doit aller s'ampliflant et atteindre peu à peu tous les milieux chinois de Madagascar.

De fait le travail actuel de notre C.C.C.M. ne vise pas seulement Tamatave. De par la présence en cette ville d'une grande partie de la jeunesse chinoise de Madagascar, il vise et atteint jusqu'aux districts les plus éloignés, depuis Fort-Dauphin jusqu'à Diégo-Suarez. Et dans nos tournées nous n'avons d'autre but que de compléter la formation des jeunes qui nous ont quittés, de maintenir leur foi et leur ardeur tout en présentant le message évangélique à leur entourage paien ou chrétien. Depuis Diégo jusqu'à Fort-Dauphin nous avons visité les principaux centres chinois de l'Ile, certains à plusieurs reprises. Nous avons pu constater combien notre œuvre est appréciée et aimée et combien certains Chinois désirent la voir se développer par l'adjonction, en particulier, d'un pensionnat tenu par des Sœurs. Et comment exprimer la joie des Chinois catholiques à la vue de Pères parlant leur langue, venus spécialement pour leur faciliter l'accomplissement de leurs devoirs religieux?

A côté de notre activité, il peut être intéressant d'étudier la situation actuelle des catholiques chinois de Madagascar et l'ensemble des moyens dont dispose l'Eglise pour l'apostolat auprès des Chinois.

D'après ce que nous avons pu constater et sous réserve de vérification, il semble qu'un bon tiers des familles ait un ou plusieurs membres baptisés. La proportion des baptisés représente plus de 50 pour cent des Chinois des villes de Diégo-Suarez et Fort-Dauphin, ainsi que de certaines brousses . . . Dans la ville de Tamatave et ses environs immédiats, nous avons relevé plus de 500 baptêmes d'enfants appartenant à plus de 200 familles. Parmi les élèves de l'Ecole Franco-Chinoise de Tamatave le tiers serait baptisé. Malheureusement, la proportion des catholiques pratiquants est minime, ainsi que celle des enfants ayant reçu une instruction religieuse élémentaire. Notre premier soin doit être la formation de ces catholiques qui s'ignorent.

Heureusement nous ne sommes pas seuls pour ce travail. Bien des missionnaires ont déjà constitué de beaux noyaux de catholiques chinois. Dans la plupart des missions, les établissements d'enseignement acceptent les jeunes Chinois, qui d'ailleurs donnent entière satisfaction à leurs maîtres. Il nous est agréable de signaler entre autres le Collège des Frères du Sacré-Cœur de Tananarive, divers collèges des Frères des Ecoles Chrétiennes, dont celui de Tamatave, le Collège des Frères Maristes d'Antsirabé, le petit Séminaire de Fianarantsoa; les Sœurs des différentes Congrégations ont réalisé et continuent un très beau travail dont nous devons les remercier. Leur dévouement à la cause des Chinois est digne de tout éloge.

Il est heureux que les Chinois bénéficient ainsi en terre étrangère, sur un pied d'égalité avec les fidèles des autres races, de la sollicitude maternelle de l'Eglise catholique et de ses diverses institutions. Une fois convertis, ils se retrouvent de plain-pied au même niveau que les autres dans la grande famille du Christ. Et ce sera un honneur pour eux — et un devoir — de répondre à tout appel du missionnaire en vue du service de l'Eglise.

Qu'ils soient catholiques, protestants, confucianistes ou athées, il faut reconnaître que tous les Chinois ont à un degré plus ou moins développé le sens du devoir, l'estime de la vertu, le désir de voir leurs enfants soustraits aux mille dangers qui menacent leur santé physique ou morale, le souci de leur éducation et chez beaucoup une admiration secrète pour la religion catholique en qui ils devinent des promesses de salut . . .

Ce désir de vertu, cette soif de bien ne sont-ils pas déjà une véritable recherche — quoique souvent inconsciente — de Dieu?

Il sera de notre devoir — et du devoir des catholiques chinois de Madagascar — d'aider leurs frères à trouver ou à retrouver Dieu et à donner ainsi un sens à leur vie.[1]

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1. *N. d. l. R.* — Le développement de l'œuvre entreprise à Madagascar par le P. Henri Cotto exigerait des sommes considérables . . . Lui et ses confrères se débattent au milieu de mille difficultés . . . Pour leurs tournées dans la Grande Ile, ils n'ont même pas encore une auto . . . Nous recommandons spécialement cette œuvre aux bienfaiteurs désireux de manifester leur intérêt envers les Chinois de la Diaspora . . .

Correspondence

Kedah, Malaya
July 11, 1956

Dear Reverend Father,

I would be extremely thankful if you could insert this in the next issue of the "MISSION BULLETIN". It may cause some stirring-up, but it will surely add to the interest and prove the broad-mindedness of the Magazine.

In last May's issue p. 160 "Missionaries must adapt themselves; the Apostolic Delegate to Australia is quoted saying to a group of Catholic nuns:..... You will remember that you have to plant the Church..... in their culture, in their way of thought and action, in their modes of speech." These words would surely astonish the majority of the Chinese masses in Malaya These masses form 78% of the population of Singapore and 38% of the population of the Federation, so there is no doubt that they are an essential part of this country. As the Malays are Muslims, and the non-Muslim Indians are only about 9% of the Malayan population it is mostly on the Chinese that the Catholic Church is working: for instance, about 80% of the pupils of Catholic schools are Chinese.

Unfortunately many Catholic educational institutions have only fostered a foreign culture. Here are some statistics:

Singapore and the Federation have about 247,000 enrollments in English schools, (60% to 70% are Chinese) of which schools about 35% are run by Catholic institutions. These schools have no or nearly no study of Chinese. Although the English schools afford many material advantages a majority of Chinese prefer making big sacrifices paying higher school fees in order to preserve their own culture. Throughout Malaya Chinese schools had about 336,000 enrollments, but only 2% of these schools are run by Catholic institutions. We are surely far from "adaptation to the culture, and speech of a people."

Going more into details, we did not yet see a single foreign religious given to education who has studied Chinese. Recently, building of many English schools by Catholic institutions has not well disposed Chinese students and intellectuals. A look at any Chinese paper shows how particular they are, actually not about "Rites" but about the preservation and development of their schools which are bearers of their culture. This does not mean that they refuse to study a second language.

The neglect of Chinese schools by Catholics and Protestants as well, has given the near monopoly of these schools to materialists, who, being unchallenged have been able to influence the Chinese masses more than Christianity. No wonder that Christianity is still practically considered as foreign.

Yours respectfully,

Maria Tan Chong Bee.

FUNERAL CUSTOMS

DIFFERENT cultures have differing customs. These are always of interest to the inquiring mind. Customs connected with birth and death are often the most noticeable of all, the place where differences show most readily. The ancient culture of China, with its extraordinary reverence for the dead, has produced its own unique funeral customs. In cities like Hongkong, Western influence is gradually working some change but many of the things one sees are a continuation of age-old practices.

The Chinese funeral lacks the somber tone customary in the West. The funerals of the wealthy are elaborately colorful. The cymbals and flutes of the funeral procession on the China mainland are in Hongkong replaced by bands using western musical instruments. To hear a band cheerfully tootling the familiar strains of: "Hail, Hail, the gang's all here", or "Marching through Georgia", strikes an incongruous note. To the gaping admiring crowds that readily gather along the way there is no incongruity in the tune; to them it is music and it renders the funeral more noteworthy.

A funeral can be a heavy financial drain. It would be unthinkable for a Chinese to skimp on the customary appurtenances. If poor, there will still be a brave attempt at giving a noteworthy funeral. The wealthy are expected to go all out. Friends will send wreaths or inscriptions, will call to offer condolences, and, unless virtually impossible will be in the funeral procession. Such processions sometimes extend a mile or more.

To one who has spent time in central China the most unusual burial custom of Hongkong, a custom prevailing in Kwangtung, Fukien and Taiwan (Formosa), is that of jar burial. Some months ago, Father Michael O'Connor, M.M., Tienchung, Taiwan, sent us an interesting account of this from his mission. He wrote: "In November a large family requested a Requiem Mass for their deceased. Every one of them attended, 30 in all, and received the Sacraments. (I was interested to see at the altar rail a man who had murdered one of the people for whom I was saying the Mass — his wife — he's not long out of prison.) I was asked to go later to the cemetery and bless the graves, and so I did, arriving there at 3 P.M., and finding them all busy transferring the bodies of three of their dead. In the Orient, after the dead are buried 10 or 20 years, they are dug up and re-buried in crocks, to save valuable cemetery space.

"It was a sight of extraordinary interest. There on a straw mat they had spread out the skeleton of their grandmother, and everyone — men, women and children — was scrubbing away at the bones with brushes, cleaning them white. Afterwards, they arranged the bones neatly, skull on top, in a narrow, 3-foot tall earthenware crock, with plenty of charcoal packed in to absorb the moisture. Two bodies were already in crocks, including the murdered woman. (Her husband? Yes, he was there but on the edge of the group. Embarassed, I should guess.)

"They all stopped and joined me in the prayers for the dead. Then all three crocks were re-interred, and a small headstone erected.

"Strangely enough, it was not at all gruesome — the sun was shining strongly overhead in a clear blue sky and there was something wholesome and fine in the reverent way these Formosan Catholics were taking care of the remains of their dead."

Despite variations of custom there is a oneness in the bereavement of death that brings home the unity of the human race, that whatever be the color of the skin, all are human beings who grieve over the loss of a dear one but at the same time know that death is not the end.

The larger funerals may have a dozen or more bands. Only the very poorest have no musicians in the procession. Band often produces tunes not in accord with funeral

Funeral ramp for bringing a coffin down from upstairs. A corpse may not be borne through the premises of another household or a shop.

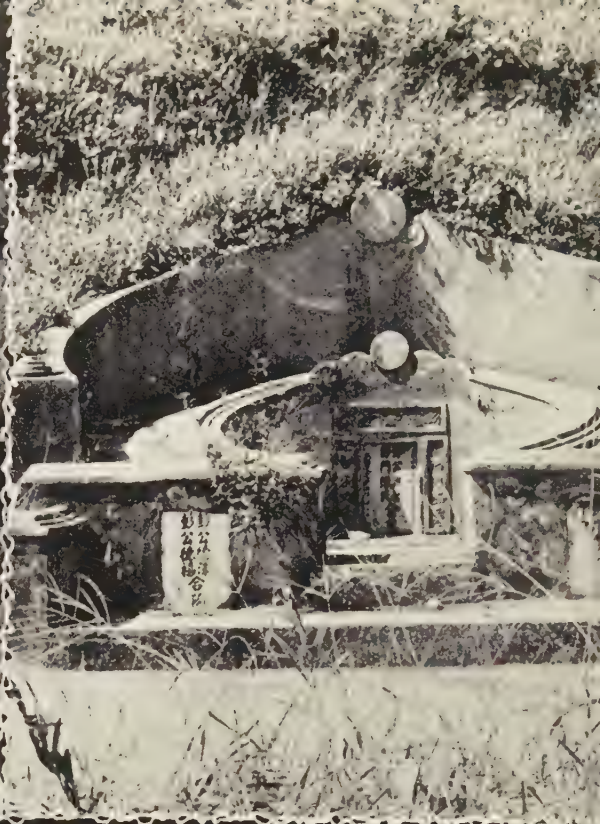
Funeral wreaths, mostly artificial flowers, carry honorific inscriptions. Displayed in funeral procession they bring added 'face'.

Hongkong funerals are commonly motorized. A picture of the deceased is often displayed on the truck or hearse which carries coffin.

Hired pall-bearers march behind truck which bears the coffin. They will use ropes and poles in moving coffin from truck to grave

White is the color of mourning. Over the usual clothing chief mourners put on rough garments of coarse white cloth, women adding a hood. The closer the relationship the more white worn by the mourner. The eldest son will wail and kneel at intervals.

Stone archway at entrance of Chinese cemetery. Burial is commonly in the family-owned plot on open hillside.



A Hongkong Chinese grave. This differs considerably from the mound-type grave to be seen in Central and North China.

South China custom decrees that dead be disinterred after some years. After being cleaned bones are placed in burial jars such as these found on Hongkong hillside.

Reporting Communist Policy

1. Marital Difficulties

PEKING Jen Min Jih Pao, August 2, 1956—The Cowherd and the Spinning Maid are separated on the two sides of the Milky Way, and can only look forward to one meeting a year on the 7th day of the 7th moon. This legend is known to everybody. Recently, we have received letters from a large number of readers, stating that many husbands and wives are separated from each other over a long period of time, for one or two years, or even five or six years, and cannot be reunited, as if they too, are placed on the two sides of the Milky Way. All the letters express the hope that this situation may be ended at an early date, so that they may be together.

In the past, in the days of the revolutionary wars, it was a common thing for a husband and a wife to be separated, each working in a different area. At the time, in the interests of the Revolution, for the needs of war, some comrades had been forced to live such a life. However, today the situation has changed. We have passed from the stage of war to the stage of construction, and so we should do our best to solve problems of such a nature. It is true that the situation relating to the separation of husbands and wives is at the moment still somewhat complicated. In some cases, working needs and other limitations still make it difficult for the question to be solved. For example, in some areas, construction has just begun, and due to limitations of objective conditions, it is still not possible to have husbands and wives work together in the same place. In such circumstances, the situation may be fully explained to the cadres. But from the facts revealed in the letters received, the overwhelmingly large number of cases could have been taken care of but had not been so considered, leading to the long term separation of husbands and wives. Why is it that when a case can be taken care of, it is not so considered? Why is it that what may be settled at an early date is being postponed indefinitely? Herein lies the crux of the question.

Very recently, the Ministry of Education notified educational administrative departments of different areas to the effect that should teachers bring up the request for a husband and his wife to be together, all possible effort should be exerted to bring them together. Since the Ministry of Education can take steps to solve the problem, why is it that other departments cannot do likewise? If we analyze the situation, we may find the following main causes.

The first reason given is that "the needs of work makes it impossible to have a person transferred elsewhere." As everybody knows, a revolutionary cadre must be subservient to the needs of his work. In the beginning, many husbands and wives became separated because of their subservience to the needs of their work. With the passage of time, with the changes in the work conditions and the situation relating to cadres, in some areas and some

departments, there is already the capacity to solve the question of putting husbands and wives together in one place. However, some leadership cadres and personnel departments have not considered these changes, and simply put up the excuse of "the needs of work" to reject the requests of all. A cadre in a post work is for ever needed for his work. And is it not much better, if, under the condition of looking after the needs of work, consideration may also be given to his personal needs? Moreover, for a husband and wife, there may also be differences in the situation relating to the needs of work. A comparison may be made here: if the needs of work demand that a man remain in his present post, the wife may be transferred to where he is; and if the needs of work demand that the woman remain in her present post, the man may be transferred to her place. If both the man and woman are needed in their respective posts, the comparative importance of either may be weighed, consideration given to the overall situation, so that if some loss is incurred on one side, it may be compensated on the other side. As to the job left behind by the person transferred, it can be taken up by a successor. How can we say that a person cannot be transferred because of the needs of work? Due to the long term separation of husbands and wives, some people not only have their living conditions affected, but their work is also affected. Even from the viewpoint of looking after the interests of work, it is now time to pay consideration to the question.

In the second place, it is argued that "this is a personal matter beyond the means of the organization to solve". It is true that all matters brought up in the requests for husbands and wives to be placed together are personal issues. The question is this: since these personal matters concern the personal life of the cadres and directly affect their work, we should give them full attention and concern. Today, all husbands and wives participating in work all belong to some established organizations. If the organization does not help these "individuals" to solve these "personal matters", then what are they to do? Is the husband to transfer his wife, or is the wife to transfer her husband? By merely relying on the individuals, who can solve their personal matters alone? Accordingly, though it may be only a "personal matter", the organization must nevertheless do its best to help in the solution. When people see the play, "The Cowherd and the Spinning Girl", they sympathize with the lot of the two. For this reason, they should all the more show concern for living couples who are separated from each other. We are unable to eliminate the Milky Way in heaven, but we have the means to fill up the Milky Way on this earth.

Still another argument advanced is that "when couples belong to different systems, there are numerous difficulties in the way." Among the husbands and wives who are separated, there are many cases in which they work under different systems. For example, the husband may work in the educational system in another locality. In such circumstances, to put the two together in the same area will entail special obstacles. It must be fully admitted that due to differences in the work systems, very great inconvenience is brought to the making of work arrangements. However, these are not difficulties which cannot be overcome, and from the consideration of long term interests, these difficulties must be overcome. For under any circumstance, the many married cadres must not be made to lead a single life forever. With the development of national construction, there is also development in all other fields of work, there is a growing need for cadres of all kinds, so that conditions are being created for husbands and wives employed in different systems to be stationed in the same locality. As long as the leadership in different systems will pay attention to the question, take into consideration varying conditions to carry out the necessary

adjustments, there will be reduced the number of cases of husbands and wives being separated from each other, and family happiness will be brought to many couples.

Twenty-two years ago, Comrade Mao Tse-tung said, "All questions pertaining to the actual living conditions of the masses are questions that require our attention. If we pay attention to these questions, solve them, and satisfy the needs of the masses, we shall really become the organizers of the lives of the people. The masses will really rally around us, and enthusiastically support us." Twenty-two years have passed, but these words are still of great realistic significance for us. From the viewpoint of the leadership, the masses include the cadres, and concern for their living conditions is an unshirkable duty.

2. Counter—Revolutionaries

PEKING Jen Min Jih Pao, August 3, 1956—The way three counter-revolutionary cases were disposed of as reported in our paper today shows clearly the concrete policy of the People's Government towards counter-revolutionaries. The Liaoyuan People's Procuratorate waived prosecution against counter-revolutionary Yang Cheng-tsai and gave him material reward and an opportunity of employment: the case gave expression to the policy of leniency to those who make confessions, pardon to those who perform useful service and reward to those who perform major service. The People's Court of Paoan *hsien* in Kwangtung put counter-revolutionary Liu Li to death; counter-revolutionary Wan Yu-chang of Fengtai *hsien*, Anhwei, was killed on the spot when he committed murder and resisted arrest: these cases gave expression to another aspect of the policy — severity to those who resist, severity to those who commit crime hereafter and severe punishment of the counter-revolutionaries who continue subversive activities.

Since the second half of last year, a number of counter-revolutionaries have given themselves up to the People's Government. Some of them were counter-revolutionaries who committed serious crimes in the past; some of them were counter-revolutionaries, including special agents and spies despatched by imperialism and Chiang Kai-shek group from Taiwan and Anhwei, who committed crimes at present. But there was still a small number of counter-revolutionaries who would rather die than mend their ways. Counter-revolutionary Wang Yu-chang stabbed to death with a knife five persons — mother, wife, son, daughter, sister-in-law of Wang Ko-chung, militia head and people's deputy. Counter-revolutionary Liu Li of Paoan *hsien* in Kwangtung dynamited our Canton-Shumchun railway while the people were celebrating the "May 1" Labor Day. These two cases tell us that it is wrong to think that, as the situation at home and abroad is so favorable to us, no counter-revolutionaries will persist in their counter-revolutionary standpoint. As a matter of fact, there are fellows who persist in the counter-revolutionary standpoint and carry on counter-revolutionary activities and who will seriously endanger us when we are not on the alert.

Even among those elements who outwardly make confessions and give themselves up are a few who have no sincerity and merely try to take advantage of our policy of leniency to carry on counter-revolutionary activities. A counter-revolutionary named Liu Jen-pao in Yingchiang *hsien* Yunnan, took part in organizing counter-revolutionary revolt after liberation and murdered peasants and killed the PLA fighters. Finding it impossible to

lay low, this fellow gave himself up to our public security organ in 1952 and was leniently dealt with. Shortly afterwards he carried on counter-revolutionary activities again and murdered one person. After that, he fled the country and joined Chiang's counter-revolutionary armed organization as a captain. He sneaked into the country in 1952 and again gave himself up to our public security organ; once more he fraudulently obtained leniency from the People's Government. He continued to commit assassination and secretly developed counter-revolutionary organizations. Later, he crossed the border again to contact the ring-leader until one day he was arrested and put to death. Such stupid and stubborn fellows are few among the counter-revolutionaries but are not individual ones. It is therefore necessary for us to bear this circumstance constantly in our mind, take every precaution and make a good job of our organizational work so as to foil the dark schemes of these hidden enemies.

Can we pardon and let go once and again those fellows under arrest who continue counter-revolutionary activities and persist in their counter-revolutionary stand-point? We think we should not. To pardon those fellows will only encourage them to carry on counter-revolution, to continue to destroy our railways, mines, factories and agricultural cooperatives, and to continue murder. If so, the security of the people and the Socialist construction of the country are not ensured. On no account will the people support this policy. They will blame the Party and Government for committing once more the mistake of "boundless leniency". Thus the Party and Government face the danger of estrangement from the people. In this connection, we had our historical lessons in certain areas in the early days of liberation. Only by punishing severely those counter-revolutionaries who dare to carry on counter-revolution can those inveterate and die-hard counter-revolutionaries be deterred from further evil-doings and can those irresolute and vacillating counter-revolutionaries be helped to make up their mind to take the path of reform and cause further disintegration of the counter-revolutionaries. Only by enforcing such a policy can the people's eliminate-spy-ardor and political activity be protected and can the Party and Government secure mass support in their fight against spies and secret agents.

But we still want to make it clear that the counter-revolutionaries we will severely deal with are only the few inveterate counter-revolutionaries mentioned above and do not include the majority of those elements who will make confessions, give themselves up and turn a new leaf. The door of our lenient policy is always open to those counter-revolutionaries who have seen their bright future and will no longer follow imperialism and its running dogs to their graves. At all times they can make a clean breast of themselves to the People's Government and always have an opportunity to perform useful service to atone for their crime and become new men. They should make up their mind early and must not show irresolution any further. They must bear in mind that, if they do not make confessions themselves, sooner or later time will come to settle the account of their crime when they will rue it in vain. As to those fellows who are still carrying on counter-revolutionary activities and hate the people, their only future is severe punishment. But if they will lay down the butcher's knife and surrender, the People's Government will still deal with them leniently; if they do not surrender, the people will certainly suppress them!

3. Chinese Christian Church

— by Chen Chien-chen —

(Report delivered to the 3rd session of the 1st National People's Congress on June 26, 1956)

NCNA Peking, July 26, 1956 — I am a worker in the Christian Church. I wish to speak to you simply on the conditions of the development of the patriotic self administration movement of the Chinese Christian (Protestant) Church, and my personal views on the subject.

I.

Nearly a year has passed since the second session of the first National People's Congress. During this period, the patriotic self-administration movement of the Chinese Christian Church has made more extensive and more penetrative development. The patriotic awakening of the workers of the Christian Church and believers throughout the country has been universally raised. In many tasks undertaken by the Church, an atmosphere of healthy growth can be found. Especially with the exposure half a year ago of individual counter-revolutionaries who used the pretext of "the question of religious belief" to undermine the anti-imperialist patriotic unity of the Christians in the country, the great unity of the Christian Church in China has been further consolidated and further expanded. During this period, in the twenty provinces throughout the country, many Christian workers have carried out regular studies. In Peking, Tientsin, Soochow, and Nanking they have further promoted studies among believers. Through these studies, the patriotic awakening of believers in Christianity has been greatly raised. When their patriotism and their love of the Church are merged into one, they have radiated great strength. They have enthusiastically thrown themselves into various central tasks of the day, including flood prevention, fight against drought, medical service, road repairing, illiteracy elimination, promotion of public health, and labor production. Among them there have emerged many advanced and model figures. This year many Christians attended the National Conference of Outstanding Workers and Advanced Producers. Last year, when I, Wu Yao-tsung and Teng Ke-chih proceeded to Shantung on an inspection tour, we had a conversation with a few Christians in Chulou *tsun* in Liucheng. The *tsun* chief and director of the cooperative is a Christian, and from 1952 to 1954 he was continuously elected a labor model of the *hsien* level. He told us that the Christians in the whole *tsun* had joined the agricultural producer cooperatives.

During this past year, there has been definite easing of international tension. The socialist construction of our country has been attended by great success. Decisive victories have been scored in the socialist transformation of agriculture, handicrafts, and capitalist industry and commerce. The broad masses of Chinese Christians have received very penetrating education in patriotism in the movements for socialist construction and socialist transformation. They not only see the bright future of the motherland and of themselves, but also see the bright future of Christianity in China. At the second plenary session of the Committee for the Self Administration of the Chinese Christian Church in March 1956, the whole body of members unanimously expressed their determination to be more closely united for the realization of the self administration, self support, and autonomous propagation of the Faith by the Chinese Church. After the meeting, there was carried out on a nation-wide basis the extensive and penetrative transmittal of the spirit of the conference, and many Christians could not but voice their thanks to God at the meetings called for the purpose, while more Christians used concrete patriotic action in response to the call issued by the conference for various tasks to be taken up.

II.

With their personal experiences during the more than six years after liberation, the broad Christians in China have arrived at comparatively

clearer understanding of certain basic issues. For example:

(1) We have personally experienced the enjoyment of complete freedom of religious belief, and the right to share with the people of the whole country in national construction. We have seen the phenomenal progress of socialist construction, the growing elevation of social morals, and the gradual improvement of the living conditions of the people. We have realized that the road of socialism is the road for the abolition of the system of man exploiting man, man oppressing man, and man hating man. It is also the road for the realization of friendship and equality among men, mutual assistance and cooperation among men. This is in keeping with the teachings of Jesus Christ in whom we believe.

(2) We have seen that the Communist Party has consistently and faithfully implemented the policy of freedom of religious belief, seen the spirit of service for the people and the lofty character of sincerity of love of the people on the part of members of the Communist Party. We cannot but remove our established views and prejudices against people with different belief from ourselves.

(3) We have seen the peaceful construction carried out by the Chinese people, realized the peaceful aspirations of the Chinese people. The responsibility of us Christians is also to strive to be good witnesses of the peaceful gospel of Christ. For this reason, we must join the good people in the whole world to oppose war and to safeguard peace. Due to changes in the international situation, due to the development of the movement for the self administration of the Chinese Christian Church, the Chinese Church and Chinese Christians will be able to play a more active role in the movement for safeguarding world peace. More and more foreign Christians are asking to visit our country and our Church. Those who have visited us have arrived at a comparatively more correct understanding, to varying extents, of the peaceful aspirations of the Chinese people.

III.

Christianity in China has entered a new constructive stage. During the past few years, the facts have proved that the broad masses of Chinese Christians are patriotic, love their religion, and love peace. However, the development of the patriotic movement for self administration still lags behind the development of the country as a whole and the development of the international situation. There are still to be eliminated certain irrational matters left behind in the Chinese Church by the former foreign missionary system. The remnant influences of imperialism must still be completely wiped out. We must also actively realize the self administration, self support, and autonomy in the propagation of the Faith. It must also be pointed out here that certain people who have all along been hostile against new China, hostile against the patriotic movement for self administration. have still failed to take the lesson of their defeat. They either spread rumors and slander, saying that there is no freedom of religious belief in new China, or else attempt to instigate and sow dissension, saying that people with different beliefs cannot co-exist peacefully. For this reason, Christians in the whole country must always strengthen vigilance, be more closely united with the people of the whole country, so that these rumor mongers and instigators will not be able to play their tricks.

When we were inspecting in Shantung last year, a comrade of the Department of Culture and Education told me that he discovered that when the Christians were given facilities in pursuing their normal religious life and were satisfied, they would more actively promote their role in labor effectively. However, I also realize that when Christians are developing a normal course of life in their love of their country and their love of humanity, they would also be the better able to manifest the spirit of religion. Accordingly I completely believe in relying on our own efforts and the support of the people of the whole country, and feel sure that we Chinese Christians in our march forward will overcome all difficulties and make a good job of our tasks in the righteous cause of patriotism, love of our religion, and love of peace.

NOTES AND INFORMATION

1. Afrique

SOCIÉTÉS Missionnaires — et nombre de leurs prêtres, étrangers ou africains, qui exercent l'apostolat dans les territoires dépendant de la Sacrée Congrégation de Propaganda Fide:—

Pères Blancs	1.578	Servites	34
Pères du St Esprit	1.273	Miss. Etr. de Maryknoll	32
Missions Africaines	638	Conventuels	31
Oblats de Marie Imm.	534	Picpusiens	28
Jésuites	528	Rosminiens	27
Pères de Scheut	486	Miss. Fils du S. Coeur	26
Pères de Mill Hill	366	Trinitaires	23
Bénédictins	290	Josephites belges	22
Capucins	260	Carmes Anc. Obs.	20
Miss. de Vérone	232	Pères de Betharram	16
Franciscains	187	Miss. de Chavaignes	14
Prêtres du S. C. (St Quentin)	181	Franc. St Joseph (F.F.J.)	14
Montfortains	164	Missions Etr. Burgos	13
Miss. de la Consolata	124	Trappistes	11
Dominicains	120	Maristes	10
Rédemptoristes	118	Chanoines du Latran	10
Pères de St Patrick	116	Xavériens (Parme)	10
Miss. de Marianhill	114	Oratoriens	9
Salésiens	110	Barnabites	9
Miss. S. Coeur (Issoudun)	80	Petits Frères de Jésus	7
Passionistes	79	Salvatoriens	7
Pères du Verbe Divin	67	Marianistes	6
Prémontrés	64	Antoniens (Maronites)	6
Pallotins	60	Pères du SS. Sacrement	5
Oblats de St Franç. Sales	59	Miss. de la Ste Famille	5
Assomptionistes	58	Fils de la Charité	5
Lazaristes	54	Paulistes	5
Miss. Etr. de Béthléem	45	Miss. Etr. de Paris	4
Pères Croisiers	42	Miss. des Ouvriers	4
Miss. de La Salette	41	Basiliens	3
Claretins	38	Auxiliaires des Missions	2
Augustins (O.E.S.A.)	35	Carmes déchaussés	1

En Afrique, dans les territoires dépendant de la S.C. de Propaganda Fide, il y a 8.560 religieux prêtres, étrangers ou africains, appartenant à 64 Congrégations religieuses.

(Fides, 7/7/56)

2. "Open Door" Apostolate

AMSTERDAM, June 2 (NC) — The founding of this city's famous "Open Door" apostolate, started 12 and a half years ago by the Missionaries of the Holy Family, has been marked here by a meeting of some of the 2,500 converts it has brought into the Church Anniversary observances also included a Mass celebrated by Msgr. Gerard Van der Burg, dean of Amsterdam, and a special program on the activities of the "Open Door," which was broadcast by the Dutch Catholic radio station.

The "Open Door" operates in a shop on Amsterdam's historical Heiligeweg (Holy Way) in the heart of the city. Displays in the shop's windows attract the attention of passersby and invite them to come inside for the answers to any questions they may have about Catholicism. About 2,000 persons a year come into the "Open Door" to make inquiries from one of the eight priests engaged in the apostolate there. Of the 2,500 people who have joined the Church as a result of their conversations with the priests, two are studying for the priesthood and two have become nuns.

Father J. van der Steegt, M.S.F., director of the "Open Door," said in an interview here that the center's work includes private instruction courses in Catholicism and the organization of conferences for non-Catholics. Every Sunday an explanation of the Mass for non-Catholics is provided in three Amsterdam churches. The center also publishes a monthly magazine, Contact. Since the establishment of the first "Open Door," three more centers have been opened in Amsterdam as well as centers in five other Dutch cities. The apostolate has spread abroad, with "Open Doors" now operating in Germany, England and Norway.

3. Church in Egypt

ROME, June 23rd 1956 — (AIF) — Egypt has a population of 20 million. Statistics compiled in 1952 give the following religious facts. 87% of the population is Moslem, 17½ millions. There are 65,000 Jews, 150,000 Protestants and a little over 2 million are either Copts or Orthodox. The 188,595 Catholics belong to different rites. In the order of importance, they are Copts 74,462, Latins 60,000, Melkits 29,300, Maronits 13,630, Armenians 6,550, Syrians 3,597 and Chaldeans 1,053.

The Coptic Patriarch resides in Alexandria and has four dioceses under his jurisdiction. The Latins have 3 Apostolic Vicars. The Melkits are under the jurisdiction of the Patriarchal Vicar residing in Cairo. Moreover there is an Armenian, a Maronit and a Syrian Bishop.

The Oriental jurisdiction have a total of 179 priests and the Latin Vicariates have 247 priests. A great number of religious are engaged in education and hospital work. They total 1,860 of which 1,765 are Latins, 26 Armenians, 62 Coptics and 7 Melkits.

The greater part of the Latin Clergy are made up of members from religious orders; 223 out of 247. The Franciscans administer two Apostolic Vicariates — Alexandria and Port Said. The African Missions are in the Vicariate of Heliopolis, which borders on Egypt. The Oriental Clergy of the Coptic have a Major Seminary at Maadi. The Rector is the Auxiliary of the Coptic Patriarch, H.E. Msgr. Sidarouss. The 35 seminarians come from the 4 Coptic dioceses of Egypt. 4 other seminarians are studying in Rome at the College "de Propaganda Fide." The Melkit Rite Clergy is trained in the Seminary of St. Ann in Jerusalem.

There are 53 minor seminarians at Maadi. This includes 49 Coptics and Maronites and one Chaldean, truly an inter-rite Seminary. The preparatory Seminary of Tahta, in Upper Egypt, has 35 students. These statistics come from the Oriental Sacred Congregation.

4. "Patriotic Catholic" Press

THE so called "Patriotic Catholics" of China publish various peridoicals, generally bi-monthlies, like *Spring* of Tientsin, *Carrier Pigeon* of Shanghai; *Understand* of Hankow and *New Voice* of Changsha. These periodicals are remarkable for their servility to the slogans of the day. On the morrow of Stalin's death *Carrier Pigeon* wrote: "The immaculate light of comrade Stalin will eternally illumine the road upon which the people of China will advance" (March 16, 1953). In *Spring* a "progressive" priest wrote: "O immortal President Stalin you are not dead! Your spirit subsists incorruptibly and will live eternally in the hearts of all Chinese ..... O Great President Stalin, you are not dead! I feel that you are not dead. Your name and your teaching will eternally stimulate us to progress. (March 16, 1953)." These examples might be multiplied by many of the same kind. It is easy to understand the uneasy silence of the "Patriots" now that the *big brother* has been taken down from his pedestal. (Fides Apr. 7-56)

5. Church in Africa

ROME, June 30th 1956, — (AIF) — Africa has an estimated population of 213 millions. The northern part of the African Continent, which borders on the Mediterranean is partly inhabited by the white race and is, generally, known as Mediterranean-Africa. In this section are the countries: Morocco, Algeria, Tunis, Sahara, Rio de Oro, Libya and Egypt, with a population of 44½ millions. The rest of Africa, including Madagascar and the Islands of the Indian Ocean, is known as Sub-Sahara-Africa. Its population is 168 millions. Mediterranean Africa and Sub-Sahara-Africa are not only different geographically but also religiously. Mediterranean-Africa is predominantly Mohammedan; the Sub-Sahara-Africa is half pagan, and it is on the way of being converted either to Christianity or Islamism.

Present Religious Conditions — About 22 million Africans are members of the Catholic Church; 18,875,000 baptized and 2,970,000 Catechumens. In Sub-Sahara-Africa there live 16,856,000 baptized Catholics and, including Catechumens, they total 20 millions. According to our sources, there are about 11.600,000 Protestants. All of them except about 180,000, are in Sub-Sahara Africa. Coptics and Orthodox of different rites in Africa number 10,700,000 of which 8,500,000 are in Ethiopia and Eritrea, and 2,200,000 are in Egypt. Thus all these figures show that in all Africa there are a total of 44 million Christians — 40 millions are in Sub-Sahara-Africa. 85 million Mohammedans are in all Africa of whom 45½ millions are in Sub-Sahara-Africa.

Extraordinary Progress in Sub-Sahara-Africa — Statistics of 50 years ago on the Catholic Church in Africa are not easily available. At the beginning of the century the number of Catholics for all of Africa was probably 1.350,000; of whom 520,000 were in Sub-Sahara-Africa. The Atlas Hierarchicus of Fr. Streit, S.V.D. for 1912, gives the total of Catholics as 2,105,500; Sub-Sahara-Africa had 1,411,000. The new edition of the Atlas Hierarchicus for 1927 gives the number of Catholics for all of Africa as 4,526,000. Sub-Sahara-Africa had a Catholic Population of 3,186,000. On June 30, 1955, baptized Catholics numbered 16,856,000; five times as many as in 1927, 3 million catechumens instead of 879,000 as in 1927.

Results—The progress of the Church during the past 30 years has been largely due to the outstanding efforts of the missionaries. The missionary territories have been increased; and new

Societies went to Africa and established missions. The Societies that were already in the area developed and greatly increased their personnel. Moreover, during the past 30 years the African clergy began to take an active part in the administration of the Church. The statistics showing the progress of the Church are impressive. In 1912 for the whole of Africa there were 3,131 foreign priests and 94 African priests. In 1927 there were 3,567 foreign priests and 246 African priests. In 1955 the number jumped to 10,796 foreign priests and 1,963 African priests, including Orientals. In Sub-Sahara-Africa during the same period the figures are as follows. In 1912: Foreign priests 2.186 and 94 African priests; 2,616 and 227 in 1927; 9,104 and 1,784 in 1955. In Africa there are 46 Major Seminaries with 1,887 students; of these 40 are in Sub-Sahara-Africa with 1,734 students.

In 1900 there were 61 ecclesiastical divisions whereas in 1927 there were 128. Today there are 229 ecclesiastical divisions: 191 are Dioceses or Apostolic Vicariates; (8 are of the Oriental Rite); 38 are Apostolic Prefectures. In Africa the Hierarchy has been established almost everywhere with the exception of Libya, Egypt, Sudan, Belgium Congo, Nyassaland and North Rhodesia. In 1939 the first African Bishop and the first Malagache Bishop were consecrated by Pope Pius XII. More African Bishops have been appointed since then, so that by June 30, 1956 there were 16 African Bishops in all (not including Egypt); 12 are ordinaries of Dioceses or Apostolic Vicariates and 4 are Auxiliary bishops.

Problems: Looking over the results, is it possible to conclude that all is well with the Church in Africa? Should there be less effort exerted by the missioners? Should former mission methods be continued? Is the African clergy enough? In Sub-Sahara-Africa there are almost as many Christians as there are Mohammedans, this is indeed excellent progress considering that the Mohammedans had been in that area many centuries. It is estimated that there are 40 million Christians, out of that number 20 millions are Catholic. Islamism has 45 million followers. Eighty million people are pagans, who feel that their ancient social structure and old beliefs are collapsing under the pressure of the social revolution which is spreading everywhere. Therefore the pagans are seeking a universal religion, either Christianity or Islamism or may be won over by Marxism. Since 1927 the progress of the Church has been due largely to the influx of missionaries. The progress would end if missioners would stop going to Africa. Progress itself may be in a sense a hindrance to further development as when missioners are entirely absorbed in the administration and education of a large number of Christians, it may only leave a few missioners who can devote their time to convert work. No doubt the growth of the African clergy is very consoling but it can only administer to the normal growth of Catholics. The development of the Major Seminaries is satisfactory and adequate for several years. The average number of students in each Seminary is 40. On the other hand there is much to be done for the advancement of preparatory Seminaries, to increase vocations.

As the statistics show, the missionary effort has been mostly directed towards the missions in Sub-Sahara-Africa. In Mediterranean Africa the priests are mostly engaged in the care of European Catholics. In the countries bordering on the Mediterranean more could be done among the Mohammedans, through charity and friendship and through an appealing presentation of the Catholic faith. The gap between Mohammedans and Christians is deep but an effort should be made to bridge it.

6. *Mission Development*

ROME, June 2, 1956 (AIF) — Since the beginning of the Pontificate of His Holiness Pope Pius XII ecclesiastical territories (dioceses, vicariates and prefectures apostolic) dependent upon the Sacred Congregation "de Pro-

paganda Fide" increased from 532 (June, 1939) to 683. These territories are distributed as follows: 215 in Africa; 283 in Asia; 80 in the Americas; 86 in Oceania and 19 in Europe. Of the total 166 are in countries under Communist regime: 142 in China; 10 in Vietnam; 3 in Korea and 11 in Europe.

A mere glance at a map showing these ecclesiastical circumscriptions, does not, of course, tell the underlying story of missionary growth and development. Often the creation of a new diocese , vicariate or prefecture signalizes a new missionary congregation at work and almost always it means more priests, more mission stations and more missionary undertakings of all kinds.

7. Voluntary Dupes

VATICAN City, August 10, 1956 ((NC) Only those persons who deliberately want to be taken in by the "progressive" line can be mistaken about the true leadership of the Church in China, the Vatican City daily, L'Osservatore Romano, declared. Commenting on a report in the Italian Communist paper, Unita, that so-called representatives of the "Catholic community" in China had met with Red Premier Chou En-lai, the paper underlined the schismatic character of the campaign in favor of the "apostolic autonomy" of Chinese Catholics.

"The Holy See has spoken very clearly on several occasions on the attempts of the progressives and similar elements," L'Osservatore said. "Only those people who deliberately wish it, can be mistaken. After having destroyed the internal jurisdiction of the Catholic Church, after having imprisoned or isolated the bishops opposed to its destruction, after having organized and imposed on the Catholic community 'progressive,' 'patriotic,' or 'pacifist' movements — after all this and the drama which this entails — they welcome unsuitable Catholic representatives and they say to them: 'Furnish proof — because it suits our purpose — that your liberties are full and flourishing'."

Such "proof" is not the answer, the paper indicated. It said: "The 'problem' which the Chinese Communists must solve is of a quite different nature: namely, really to give the Chinese Catholic Church the just freedom to which it has a moral right and above all to refrain from the use of base machinations which offend truth and human dignity."

8. Bitter Disillusionment

BERLIN, May 14, (NC) — "When I was 10 I ceased to believe in the hitherto sacred word Fatherland . . . . I no longer had a Fatherland. When I was 15 I ceased to believe in God. Now I am 18. I do not know how to change my soul without fear that it will become a rag." These are excerpts from a letter written by Michael Bruck, Polish student, and printed in New Culture, Warsaw weekly magazine. Catholic sources here believe that the letter indicated the cynicism that is widespread among the youths of Poland since they have been silenced or made to conform by the Red regime. To offset this indifference toward Communism, the Reds are sponsoring meetings to reorganize Polish young men in order to lure back to Communism youths like Michael Bruck.

In his letter, the youth wrote: "You must know how terrible it is to feel one's faith slip away, vanish, and yet crave for it to remain. The day finally came when the cross became to me only a piece of wood. It has turned out that what my family said was true — about the cruelty of secret police investigations and about the dictatorship of Stalin. It has turned out that history was really forged. I am ashamed of my older colleagues, ashamed for the whole party, for all those who waited, sniffed and looked around and for the those who deceived and let themselves be deceived, for my stupidity and credulity. I have no basis for believing anything. It is distressing to lose everything in which one believed."

Press Review

This featuring of articles does not necessarily imply our approval of their contents or views. It means only that they are of interest to our readers.

1. Re-opening of A Temple

(By V. Burkhardt)

THE picturesque temple dedicated to the Spirit of the North, Pak Tai, in the west bay at Stanley, Hongkong, has been derelict since the War when the inhabitants, desperate for cooking fuel unroofed it and transferred its divinity to the T'ien Hou Miao. Recently, on the petition of the Kai Fongs, Government undertook to recondition the building, and made it over to their management. New images of the god were ordered to be carved in Yaumati, and they were formally installed on a lucky day, with appropriate ceremonies.

In order that Pak Tai might be favorably disposed to worshippers responsible for his previous eviction, a puppet show in his honor was engaged to perform each night on the beach. A matshed was erected and, sixty yards in front of the footlights a Royal Box was established to accomodate the divinity. The performance started at 8 p.m. on the night of the 23rd of the Second Moon, and the god was represented by a red paper scroll setting forth his titles and honor. Images, whose eyes are covered, are supposed to be unconscious of their surroundings, so the two representations of Pak Tai, one permanent and one portable, were placed on their altar swathed in red paper. A gold and scarlet screen decorated with flowers and two lucky bats, with a superscription to the Spirit of the North, was the work of the local carpenter. This framed the cleft in the rock in which the gods were seated. For the actual consecration life is breathed into a statue by the insertion of some nestling or insect whose spirit then animates the divinity.

The rites of consecration were performed in the afternoon of the 24th, the lucky hour having been determined as between 3 p.m. and 4 p.m. This was attended only by the officiants and the village elders, the crowd being entertained by a repetition of the puppet show. The divinity's tablet was removed for the occasion. Three priests, an exorcist and a band conducted the service. The temple was lavishly provided with incense and crackers whilst strips of talismanic paper were hung in every possible position over the altar. The temple was first cleansed of all evil influences by the exorcist who wore a red ribbon fillet round his brow, and a skirt with three panels. In addition to the human spectators were paper images of the Red Horseman, and one of the Judges of the Underworld.

The proceedings began with a ritualistic dance, during which the exorcist continually burned talismans, scattering the ashes towards the gods and in all the five directions. Then followed a musical performance for which a buffalo horn was taken in one hand whilst the other grasped a metal in-

strument with a spear shaped handle tipped with an iron circle furnished with small rings, like a shortened edition of the Buddhist warning staff. The horn was blown sideways, and the staff jangled in every direction whilst continual bursts of crackers expelled any lurking spirits who had not yet taken the hint.

When the building had been swept and garnished, the priests robed and a struggling cock was produced. The officiant having pricked its comb, dipped his brush in the newly shed blood and anointed the eyes of the two images to give them sight. Drops were symbolically sprinkled on all the temple furnishings, including the two bats, and the paper figures who were the silent observers. The Red Horseman was then committed to the flames, and took his departure in a volley of explosions. The smaller image was then carried in procession to the beach for installation at the puppet show, and his appearance caused instant panic among the spectators who fled incontinent. Until he takes his seat and the incense is burning before him it is highly unlucky to set eyes on him, so all heads must be averted during his passage. A fresh scroll setting out his titles was first pasted on the back of the box, and then the new image was installed. Proceedings ended with the usual firecrackers set off for luck in the presence of the god.

South China Morning Post (4/6/56)

2. Facts and Propaganda

(Condensed from Newsdom)

THE Chinese Reds seem to take a peculiar delight in starting various movements to keep the people on the mainland busily occupied all the time, and after each of these campaigns their propagandists always proclaim to the world that the great task has been accomplished with real success. Many Western observers, particularly the pro-Communist writers of Europe or the self-styled "China problem experts," pick up a little information here and another bit there, and they utilize them as facts to prepare lengthy articles for the periodicals and press, declaring that the living standard of the populace throughout the country has been elevated and the income of the peasants has been augmented. They make these assertions either consciously because they wear colored spectacles and desire to please the Reds, or unconsciously as they have been influenced by the Communist propaganda. Nevertheless, in both instances, they render much assistance to the Peking regime in making the world believe that the Mao Dynasty has really brought blessing instead of bane to the mainland of China.

However, as the Chinese proverb points out, "A fact always prevails over the argument, no matter how eloquent it may be." So right here, it would be much better to quote the statement of a responsible Red cadre concerning the income of the Chinese peasants. According to Secretary Keng Chi-chang of the Land Commission of Sinshiang in Honan Province: "A survey made by the Sinfung Agricultural Cooperative of Siuwu County reveals that the average yearly income of its members in 1955 totalled JMP $87.64 each." (From the article "How Sinshiang Accomplished the Socialist Transformation" appearing in the April issue of the "Shueh Shih" magazine published in Peking.)

Since a peasant's annual income is JMP$87.64, it means that his monthly remuneration is only seven dollars and 30 cents — a little over 24 cents a day. Irrespective of how cheap things may be on the Chinese mainland, this trivial sum of 24 cents is really insufficient for any individual to procure three meals a day, let alone the other necessities. If this earning signifies an increase, then the improverished con-

dition of the rural population can easily be perceived. In spite of boastful propaganda of the Chinese Reds, the living standard of the people in general and the peasants in particular has fallen to a very low point, indeed. Moreover, the Sinshiang area comprises 14 counties and one mining district of Chiao Tso in northern Honan Province, and there are as many as 783,000 farming families. This is supposed to be the "model place" of agricultural cooperatives, and the Chinese Reds claim that the standard of living of the entire populace in this region has been improved to a high degree. If the daily earning of a peasant in this district is only 24 cents, then the living condition of farmers on the mainland of China can readily be imagined. It is quite obvious that the above facts have not been comprehended by those self-styled "China problem experts" of Western nations, who are either too indolent or unwilling to analyze the entire situation with real care.

It may be of interest to know how the people in towns and cities are earning their daily bread. Perhaps a recent report in the widely circulated vernacular press, Kung Sheung Daily News, will present a true picture of Canton: "After the socialist transformation, all the privately owned commercial and industrial establishments throughout the metropolis have been converted into enterprises of public-private joint management. The staff members and workers have encountered real tragedy, as most of them have been thrown out of employment because of the retrenchment policy of the Red authorities. Those who are fortunate enough to retain their jobs are ordered to have their salaries and wages sharply reduced —- from 40 to 50 per cent. For instance, if before the present change, a man received JMP$100 per month, now he is only receiving 60 or 50 dollars."

This condition is not only true in Canton, but all other cities have the same experience after the socialist transformation which has, in reality, confiscated all private wealth of the people. With such curtailed earnings, can the workers improve their standard of living? No, of course, not; the living condition has actually been forced down to bare necessities, and the people are struggling hard to eke out an existence.

(Hongkong Standard, 5/29/56)

3. Matriarchal Malabar

(By A. E. Thomas)

OVER 99 per cent of mankind follows what is known as the patriarchal system where the supremacy of man is asserted, exercised and acknowledged. The Jews, the Hindus, the Confucians, the Buddhists, the Christians, the Moslems and most others in general trace their ancestry through their patrilinea. But a lesser number of people, much less than one per cent of mankind, follow the matriarchal system. The customs and traditions, social life and manners of these people have attracted the attention of not only political philsophers but also sociologists and anthropologists. Nowadays matriarchal societies are very rare. A few of them may be found in some of the sparsely populated remote islands of the Pacific. But the largest and the most well-ordered matriarchal society is to be found on the Malabar Coast in South India. The Nair community there which has a population of three million or so is the most perfect and advanced matriarchal society in the world. Since the early times of recorded history the Nair community has existed matriarchal. Shut out from the rest of India by the evergreen mountains of the Western Ghats, the country of the Nairs remained an isolated region almost until the advent of the British. None of the foreign conquerors could penetrate into this region and enforce sovereign-

ty. Asoka's India did not include this land. Even during the heyday of the Mughal empire, the Malabar Coast had its own independent sovereign kings and chieftains who all belonged to the matriarchal system.

It was in 1498 that Vasco da Gama appeared at the court of the Zamorin of Calicut. Zamorin belonged to the Samantha caste, one of the high castes of the matriarchal society of the Malabar Coast. The Nairs, the warrior-class of the community, exclusively formed the militia of the king. Although the entire land belonged to the king, he bestowed large tracts on Nair families in recognition of their services. Their tenants cultivated the land and also rendered menial and household services to them. Thus there existed a sort of feudalism on the Malabar Coast for several centuries. The female members inherit the proprty and wield the highest authority. The women are not given out in marriage as in the patriarchal society: instead men are to marry and stay in the house of the women. A man has only very limited rights in the house of his parents. His sister and her children inherit the major share of the ancestral property. He goes and stays in the house of his wife A married man's position in matriarchal society is more or less the same as that of a married woman in patriarchal society.

Some sociologists and anthropologists say that the matriarchal system is more realistic and in support of their contention they quote the familiar dictum: "maternity is a surety whereas paternity is a matter of opinion." One of the chief characteristitcs of the Nair community of the Malabar Coast is the most exalted position enjoyed by women. The woman is the queen of the house while her husband is her consort whom she could dismiss at her will, although she may not exercise this prerogative. The children are brought up under her authority and guidance. Marriage is simple. The bridegroom has to propose and if his proposal is accepted the only duty he has to perform is to present the bride with a new garment. The elders of the community assemble and in their presence the garment is given and accepted. The ceremony which is simple is followed by a grand feast at the bride's home. Divorces are common and for getting a divorce either party seldom goes to a court of law. If in the morning the sandals or shoes worn by the bridegroom are not found just outside the bedroom, the man could be sure that there has been a termination of his marital relations and conjugal happiness. He would find the sandals outside the house; a sure indication that he would not be welcome in the house any more.

The millenniums-old customs and traditions of the Malabar Nairs are fast changing. However they still remain the most compact and the best specimen of matriarchal society. More than their due share, the Nairs have contributed to the political, educational, social and economic progress of India. One of the most highly erudite communities in India, even during the British days, scores of Nairs competed in the Indian Civil Service examinations, secured commendable success and procured high administrative posts.

(Hongkong Standard, 8/17/56)

4. Learning The Painful Way

ONE of the delegates to the International Press Institute Conference, which has been meeting in Tokyo during the past week, maintained, surprisingly, that it is easier to get news of events in China from the Chinese Communist Press than it is to get news of Western life from the Western Press. He explained, however, that it was first necessary to learn slowly and painfully the meaning of the words and phrases that were used, before one could hope to translate what was written in jargon into intelligible

phrases and sentences. An exercise in this curious accomplishment is provided in a report the general purport of which is that all is well with the Christian Churches in China. We have done our best to compile a Jargon-English Dictionary for this. Though we are still far from expert we find this new method more rewarding and more interesting than just, say, inserting a "not" into each sentence. "Now that political and administrative aims have been attained, Chinese Christians are able more fully to express their devotion and bear witness to the Gospel of Christ," we are told. We know, of course, whose those aims were, and we in Hongkong have in the last few years had abundant information on the methods by which they were attained. Still the sentence is puzzling unless perhaps one substitutes the word 'Marx' for 'Christ.' That would, we think, bring the sentence into line with the teaching of Stalin, or are we wrong in quoting Stalin?

Another sentence reads, "Joint evangelist meetings have even been held in the old Treaty Ports and in Peking, and separate denominations and churches have held their own gatherings." That one is easier, for we have had many accounts from expelled missionaries of these meetings, with their indoctrination, accusation and 'confessions', but we should not have guessed that they were to be described as 'evangelist' meetings or gatherings. It is not easy to find an English equivalent that is printable. Another extract from the report — "Membership of many churches has grown" — leads one to comment that some quite new, Communist-foundeds, churches have come into being and have grown up from nothing, and, when it is stated that "graduates of the theological seminaries are doing well in suitable positions," we wonder how to translate the word 'suitable' into English. However it is the last sentence in the report — "The Chairman stressed the activity of Christians in general social work in a Socialist order that is just, charitable and in full harmony with our Christian belief" — that is completely beyond our clumsy, beginner's efforts to translate. We are still struggling to find a translation for 'just' and 'charitable.' Our old prepossessions die hard.

(Hongkong Sunday Herald, 3/25/56)

5. Gross Misrepresentation

SIR John Latham, leader of the Australian Parliamentary mission which have just concluded a nine-day visit in Taiwan, has rendered the cause of Freedom a great service by his observation that the Nationalist Chinese government has been "grossly misrepresented to the world." The world has been told, he said, that the people of Taiwan are oppressed and unhappy, that there is much unemployment and misery, and that the country is held in subjection by an alien army. All these statements, he said, are untrue. Instead, he and members of his delegation have seen in Taiwan an orderly, stable and highly civilized people with a high degree of literacy. People there are healthy and streets in cities and towns are clean, and the farmers are doing well.

What has caused this gross misrepresentation? Partly, it is the legacy of Nationalist China's failure on the mainland. The impressions of corruption and inefficiency people formed in those days, no doubt greatly fostered by international Communists and fellow-travellers, have persisted. Meanwhile, the governments of countries which have recognized the Chinese Communist regime in Peking are of course not interested in discovering what the Chinese Nationalists have been doing in Taiwan. For favorable reports would raise questions in the minds of their people regarding the wisdom of their policy which ignores the existence of Nationalist China.

However, the Chinese Nationalists chiefly have themselves to blame for this state of affairs. Following their withdrawal from the mainland in 1949 and because of financial reasons, they made drastic reductions in their diplomatic and consular missions in foreign countries, with the result that in many countries there are only skeleton staffs, barely enough to carry out routine functions. Even in a place like Canberra the embassy has been sadly neglected for years. In some countries in Western Europe whose peoples are anti-Communist, Nationalist China has been completely without any representation, official or otherwise. By virtue of their own struggle for freedom, these peoples could be expected to feel sympathetic toward Taiwan.

Another policy of the Chinese Nationalists which calls for reconsideration is the apparent intenton to put all Taiwan's publicity and information eggs into one big American basket. There is no gainsaying the fact that the United States occupies a place of special importance in Nationalist China's foreign relations today. But obviously this should not mean the exclusion of other countries.

It seems that the Nationalists need also to overcome a kind of psychological complex, which they acquired in their days of defeat. What they should do now is to throw Taiwan's door open to foreign visitors, especially journalists, even if they should represent papers in nations whose governments have recognized the Chinese Communists. The visa procedure will need revising, and the foreign exchange rates will need readjustment for such visitors. Once they arrive in Taiwan, let them go anywhere they want, see anything they want and talk to anybody they want. There should be no conducted tours and fixed itineraries for them. Then and only then will such gross misrepresentation as Sir John Latham has discovered come to an end for Nationalist China.

(Hongkong Standard, 8/18/56)

6. Feast of Lonely Ghosts

CHEUNG Chau Island has been a scene of festive gaiety since May 7 as residents and junk people there are observing their five-day annual festival for the salvation of the lonely souls and avoidance of calamity. The festival falls annually on the 27th day of the third moon through the second day of the fourth moon of the lunar calendar. Religious services by Taoist priests and the offering of sacrifices to appease the ghosts are held. People have been burning paper money and joss sticks outside almost every doorstep and scattering cooked rice to the four winds.

They have been also burning colorful paper-made clothes, furniture and other articles, all of which are supposed to turn into reality in the next world through the process of burning and be enjoyed by the ghosts.

To show their piety, people on Cheung Chau have abstained from eating meat. No meat, beef and fish are sold during the festival days. All restaurants on the island are serving only non-meat meals. Mammoth altars are decorated with colorful banners and various images of ghosts for the convenience of the worshippers to make offerings. Cantonese opera is performed free, day and night, throughout the festival. Highlight of the occasion are buns placed in front of the altars. These buns are made from about 1,600 catties of flour and sugar. They will be divided at the end of the festival and given to the poor. The distribution of offerings to the poor is part of the tradition of the festival. In prewar days, when copper coins were plentiful, handfuls of one-cent coins were given to beggars.

(Hongkong Standard 5/10/56)

Newsbriefs

1. British Views

MANCHESTER, May 1 (Reuter) — The Manchester Guardian today claimed that the Chinese Communist Government is seeking the same as Stalin but by different means. "For example a recent article on the collectivisation of agriculture remarked that the Chinese leaders intended to crush rich peasants by using them for forced labor on the co-operative farms instead of starving the unprofitable to death as Stalin has done," this liperal newspaper pointed out. "That was an instance of the creative as opposed to the reckless application of Soviet experience. If Peking now speaks of Chiang Kai-shek in milder terms that may be the same kind of mildness which it now shows to the rich peasants."

2. Lay Apostle

Milford, Mass., Aug. 29 (NC) — Mary F. Neilan has left here for a year's teaching job, without pay, in Christo Rey mission school, Santa Fe, New Mexico. Miss Neilan, a member of St. Mary's parish here, is a 1956 Regis College graduate. Four of her classmates are also serving as volunteers in the lay apostolate.

3. Sheen Book Translated

Changanacherry, India, Aug. 20 (NC) — A Malayalam translation of "Thoughts for Daily Living," by Auxiliary Bishop Fulton J. Sheen of New York will be published here soon by an Indian priest. Malayalam is the language of about ten million people on southern India's Malabar coast.

4. Missionary Superior Returns

Paris, Aug. 23 (NC) — Bishop Charles Lemaire, head of the Paris Foreign Mission Society has returned here after a trip of several weeks through the Far East. In Cambodia, the prelate consecrated Bishop Gustave Reballand, a Paris Foreign Missionary appointed recently to be Vicar Apostolic of Phnom Penh. Before returning to Paris, Bishop Lemaire visited houses of his Society in Africa.

5. Formosa Governor's Daughter

Somerville, New Jersey, Aug. 29 (NC) — Nora Yen, daughter of the Governor of Formosa, Yen Chia-kan, was married to Andrew T. C. Chang, employed by a pharmaceutical supply firm in nearby New Brunswick, at a Solemn Nuptial Mass here. Both Mr. and Mrs. Chang are converts to Catholicism and came from China to study in the United States. Mrs. Chang was graduated from Nazareth College in Kentucky in 1955 and now is doing graduate work in chemistry at Loyola University, Chicago. Mr. Chang, an alumnus of Central University, Nanking, China, received a doctorate in chemical engineering at Northwestern University, Chicago.

6. Schools in Taiwan

Taipei, Aug. 21 (UP) — The Government has advised Chinese parents not to send their children to the American schools in Formosa. The provincial government pointed out that public-school education was free and compulsory. The Department of Education ruled at the same time that schools set

up in Formosa by Americans must be registered with the Government under Chinese regulations. Otherwise the Government would not recognise the academic records of students from unregistered American schools. Chinese students must pass Government examinations to pursue higher education in Formosa or abroad.

7. Head-Hunters

Sydney, Aug. 21 (Reuter) — The Port Moresby correspondent of the Sydney Sun reported today that 28 natives, including several children, were feared to have been massacred in a surprise attack by marauding headhunters in Northern New Guinea. Other natives were believed to have been taken as hostages. The victims were beheaded, cut to pieces or speared to death. The attack was believed to have been made a week ago 30 miles below the junction of the Yellow and Sepik rivers, near the Dutch New Guinea border, and developed suddenly out of a "friendly talk" between a native fishing party and the head-hunters.

8. Malaya Chinese

Singapore, Aug. 28 (AFP) — Large sums of Malayan money are finding their way to Communist China through undercover channels, mainly via Hongkong, trade circles revealed today. Singapore and Malaya have severe restrictions regarding remittances to China, which is limited to US$15 per family monthly, but there are no restrictions for remittances to Hongkong except that such remittances must be made through banking channels. Hongkong which has a free money market, then manages to send such remittances to China, the sources said.

Another method of remittance to Hongkong is through manipulation of business invoices. Goods shipped to Singapore are over-valued and the excess amount thus realized is then remitted to China. Money remitted is not for profitable investment but due to pressure from Communist China. Family remittances to China last year amounted to over US$5,000,000, according to official figures but unofficial remittances far exceed these figures.

9. Deportation of Students

Manila, Aug. 21 (AFP) — .The Emigration Board of Commissioners yesterday ordered the deportation of four Chinese Communist students for openly advocating the overthrow of the Philippine Government and enticing local Chinese to join the Chinese Communist movement.

10. Party Purge

Paris, Aug. 21 (AFP) — Radio Peking tonight reported the arrest and conviction of a "powerful and counter-revolutionary" group that had controlled the Communist Party branch committee in Nguchuang village, Honan. "Through mass infiltration by subversive elements into the Communist Party back in the early liberation days of 1949, the group had held sway over party affairs in the village. Complaints against this group fell on deaf ears for a long time. In 1952, a local Deputy of the People's Congress personally wrote to Chairman Mao Tse-tung and Premier Chou En-lai."

11. Sons Serve First Mass

Rangoon, Burma, Aug. 25 (NC) — When Father Francis Xavierimuthu celebrated his first Mass here, his two sons, Joseph and Auguste, were his altar boys. Father Xavierimuthu lost his wife in 1944. He made provision for the future of his three children and in 1946 was granted permission to enter a minor seminary. After ten years of study he was ordained.

12. Asian Catholic Students

Sydney, Aug. 18 (NC) — Nearly 20 per cent of the 1,200 Asian students attending universities and colleges in the Sydney archdiocese are Catholics. There are about 3,200 Asian students attending institutions of higher learning in the Australian Commonwealth. Those represented are Chinese, Indian, Goans, Pakistani, Burmese, Thais, Vietnamese, Filipinos, Indonesians, Nepalese, Japanese and Koreans. Most

of the students are attending Australian institutions without any scholarship funds. Contacts between Australians and the Asian students are provided through Epiphany House, a student center. Since 1954 a Columban Father has been serving as archdiocesan chaplain to Asian students here. Present chaplain is Father D. Lyons, S.S.C.

13. Cardinal Presents Rice

Bombay, Aug. 21 (NC) — His Eminence Valerian Cardinal Gracias, Archbishop of Bombay, presented two gifts of rice to Indian officials from supplies donated to him by Catholic Relief Services-National Catholic Welfare Conference. The Indian prelate presented 5,000 bags, amounting to 500,000 pounds, to G.D. Tapase, Minister for Rehabilitation and the Backward Classes, for distribution in the flood-stricken areas in Sholapur, Nasik, Ahmednagar, Bijapur and Poona districts. He donated 10,000 bags, containing 1,000,000 pounds of rice, to P.K. Samal, the Indian government's regional director of food in Bombay state, for distribution to the earthquake victims in Kutch. Recently the Cardinal gave more than 3,500,000 pounds of milk and butter oil for relief work in the areas affected by floods and earthquakes.

14. Singapore Educational Policy

Singapore, April 30 (Reuter) — The Government has announced a new educational policy designed to lay the foundation of a feeling of Singapore nationality by means of improved schools. A government white paper calls for the instruction in Chinese, Malay and Tamil Indian to bring standards up to the level of English schools here. Children of all races, it says, will be taught by the same methods and from the same textbooks and through studies of the rights and duties of citizenship will grow up with a common heritage. The future of Singapore depends on the triumph of those forces which are trying to build a Singapore of Malayan nationalism, and it is in our schools that the foundations must be laid. The aim of this government policy is to build a Malayan nation. As a first step, all children will be expected to become bi-lingual, learning their native tongue and one other. The government hopes that the alternative language in most cases will be English — "the international language of diplomacy and commerce."

Singapore is a tough problem for educationalists. This small island is the home of a number of different groups, the largest of whom is the Chinese. Others are Malay, Indians, Europeans and Eurasians. Up to now the main official emphasis has been directed on education in English. Shortages of textbooks, teachers and money have hampered the other schools. The Chinese schools are a separate problem. Most are privately sponsored or managed by small, independent groups. Teachers are badly-paid and educational standards are generally low. Experts consider that their curriculum, with a heavy classical Chinese emphasis, is out of date. Chinese middle and high school students have come under Communist and leftwing influence and have taken part in political disturbances and riots. They oppose attempts to broaden the basis of Chinese education and establish control over Chinese schools.

15. Peking Broadcast

Paris, May 11 (AFP) — The Rev. Frank Hartley, Joint Church Secretary of the Australian Peace Council and a member of the World Peace Council, says that "one of the propaganda weapons used in the cold war and which has worsened relations between Australia and China is the story of religious persecution in China," Peking Radio reported today. Mr. Hartley who recently visited China, said in a recorded interview broadcast by the radio today: "The Roman Catholic Church in China is loyal to the Government and, at the same time, it is loyal to the Pope on questions of faith and morals. Directives of faith reach China." He said there were two Catholic archbishops in China, one in Peking and one in Shanghai. There were about 3,000,000 Catholics in China.

16. Oil for Export

In a desperate attempt to increase foreign exchange reserve through export, Red China has implemented a gigantic scheme to step up production of oil-bearing seeds and at the same time to further decrease the already meagre oil ration of the people on the mainland. The latest news received from the mainland revealed that the Red authorities contemplate making another drastic cut in the existing oil ration, which averages one ounce per person each month. To increase production, the Ministry of Agriculture has already set up new production targets which vary from 20 per cent to 50 per cent higher than the productivity rates for the past year. (Hongkong Standard 5/21/56)

17. Chinese Student

Singapore, May 11 (AP) — A 22-year-old Chinese student who fled to Red China two months ago to "serve my motherland" has written to his parents pleading with them to arrange his return to Singapore. Koh Thiam Watt reported in his letter that the Communist authorities would not accept him in any school because, they said, his qualifications were "not up to standard." His "comrades" also accused him of not being a true Chinese because his mother wore sarong and kabaya — the dress of Malay women and Malayanised Chinese and Indian women. Koh, who also left the colony to avoid National Service, said he was willing to do National Service or any other service if allowed to return to Singapore. Chinese students usually go to China on a one-way ticket, but Government authorities said cases of those wanting to return were considered on their merits.

18. 'Revised' Bible

Moscow, May 1 (NANA) — Jesus Christ is portrayed as a model people's democrat and forerunner of Marx in the latest edition of the Bible published here by the state controlled Orthodox publishing house. Completely "revised" and "edited" the Bible has an introduction said to have been written or inspired by Josef Stalin shortly before his death. The introduction: "Just 2,000 years ago, Jesus was born the son of humble parents. His mother, the Bible tells us, was a landless woman, oppressed and deprived of her rights by the great land-owners. During the whole of his lifetime he fought a bitter war against the landowning classes, the feudal lords, the bourgeois classes, and the profiteers. He was always the champion of the people and a close comrade of the workers. Among his 12 disciples was a man named Judas who sold him for money to a clique of reactionaries, just in the same way as the modern Judases betray God and their country in the service of the imperialists."

19. 71,672 Fled to Macao

Macao, June 17 (AP) — Tens of thousands of Chinese have fled Red China to find homes in Macao. According to official figures just released, 71,672 came here during the 15 months from January, 1955 to March, 1956. A total of 61,635 were from Canton and 10,037 were from villages along the West River.

20. Communist Influence

Singapore, May 17 (UP) — Communist influence has rapidly grown during the last two years in Chinese schools here a police spokesman said today. The Malayan Communist Party had been systematically subverting Chinese school students during the past two years. Quoting from some of the recently captured Communist documents, the spokesman said Communists and their fellow travellers had kept up a continuous agitation to whip up student trouble. The only redeeming feature in the otherwise dark picture was the growing influence of the "Anti-Communist Youth Corps" which also had its roots in Chinese schools. But the anti-Communist students were greatly outnumbered. Communist-indoctrinated students were reported to be making frantic efforts to trace the leaders of the Anti-Communist student movement. But the Corps leaders were as much underground as the Communists.

Book Review

RED DRAGON OVER CHINA. — by Harold H. Martinson. Augsburg Publishing House, Minneapolis, Minnesota, US$3.50.

This book gives a short, but interesting, story of the beginning and growth of the Communist Party in China. At its beginning it was little noticed. As it grew the Chinese government made some effort to stop it, but the outside world had little sympathy with this effort. Many good people, among them those of importance, were deceived into thinking that it was only a policy of necessary reforms which, if carried out, would be of great benefit to China and its masses of people. It was not seen as a Rusian directed and controlled system of world revolution. Even now, there are misguided people who, seeing some of the temporary material benefits of Communism, still think it is good for the people and the nation. They fail to recognize that these vaunted improvements are the fruits of mass-murder, wholesale extortion and confiscation, and general oppression of the common people, still going on, and getting worse.

The author does not grow hysterical about his own experiences under the Communists, but is quite objective about the terrible experiences of Chinese he knows.

The author recognizes that the march of Communism cannot be stayed by the sword. First, we must know the enemy, the enemy of a spiritual system, the enemy of Christianity, the enemy of the will of God.

VITA STI. GERARDI MAJELLA
聖 翟 辣 爾 傳 (靈蹟聖)
Edita Macai, an. 1956. Paginae 171. HK$2.00.

Haec altera editio vitae Thaumaturgi saeculi XVIII prodit penitus renovata juxta inquisitiones historicas R. Patris Donysii De Felipe. Ideoque omnia miracula rite comprobata sunt atque facta haud pauca addita, quibus valde aucta apparet hodierna editio, cura R.P. Joannis Campos in lucem nuperrime prolata. Hic autem intendit confratrem gloriosum reddere, vertente altero saeculo ab ejus superno natali. "Mirabilis Deus in Sanctis suis." In S. Gerardo, fratre laico Redemptorista, supra modum se ostendit admirandum, quippe qui eum cumulavit tot charismatibus et innumerabilium prodigiorum numero. Sic fit ut ejus lectio pergratae evadat quibuslibet christicolis et ipsis sacerdotibus, qui exempla mira reperiunt pro suis catechesibus et concionibus. Prae-primis in concionando pro juventa et religiosis utriusque sexus.

In hac editione R.P. Joannes Campos sategit miraculorum factorem pernotum exhibere matribus quibuslibet, cumprimis pro cupientibus prolem accipere vel periclitantibus genitricibus et parvulis. Compertum est quod Deus hunc Thaumaturgum advocatum ac patronum constituerit pro hujuscemodi matribus et pueris vere extraordinarium.

PRAXIS AMANDI JESUM CHRISTUM
愛 主 實 踐
Auctore S. Alphonso, Doctore Eccl.; translatore R.P. Joanne Campos, CSSR; pag. 189; edita Macai, 1956. HK$2.00.

Ante fere 25 annos primo versus fuit hic liber Zelantissimi Doctoris in linguam Sinicam a R.P. Li, D.D. et jampridem exhaustus, in votis multorum fuit nova editio. R.P. Campos, CSSR, novam versionem aggressus est ex originali italico. Inter libros proprie asceticos S. Doctoris forsitan nullus prae isto plures editiones obtinuit neque magis lectus est a fidelibus cujuslibet status, conditionis et aetatis. Sacerdos et sanctimonialis identidem reperient pabulum spiritualis vitae, incitamentum divinae dilectionis et praesidium in cultu omnium virtutum ex amore Jesu. Hic et non alius fuit scopus intentus ab Auctore, qui e profluente ac aestuante caritate cordis sui divitias versit in capita et paginas, omnes alliciens ad sinceram Jesu Christi dilectionem, posthabitis propriis concupiscentiis. Attamen ita fulgit in hoc libro simplex eloquium cum scientia scripturaria et agiographica, ut lectio grata evadat atque stimulum reperiat altioris perfectionis christianae.

E. Arnaiz, CSSR

Mission Chronicle

CHINA

1. Bishop Pinger in Hongkong

Hongkong, August 21—His 59th birthday will ever remain in the memory of Bishop Henry Ambrose Pinger, O.F.M. It was that day, August 16, 1956, that this American Catholic prelate stepped ashore in Hongkong, a free man after five years in Chinese Communist jails.

Born in Lindsay, Nebraska, the future Bishop entered the Franciscan Order in 1917 and was ordained priest June 27, 1924 in St. Louis. Mo. A little more than two years later, October 1926, he first saw China. His first appointment made him a professor at the Regional Seminary, Tsinanfu, Shantung. When Rome separated the Changtien district from Tsinanfu, 1930, entrusting it to American Franciscans of the Chicago Province, Fr. Pinger was named Superior. 1932 the Holy See raised the Mission to the rank of Prefecture Apostolic naming Fr. Pinger as the first Prefect. June 30, 1932 the Prefecture Apostolic of Changtien became the Vicariate Apostolic of Chowtsun, the city of Chowtsun being better fitted than Changtien as the center of the Vicariate. Msgr. Pinger, appointed to be the new Vicar Apostolic, was consecrated Titular Bishop of Capitolias by Cardinal Mundelin in Chicago, Ill., September 21, 1937. When Rome established the Chinese Hierarchy in 1946, Chowtsun was elevated to the rank of diocese, with Bishop Pinger as its first Bishop.

When Bishop Pinger returned to his Vicariate in 1937 he found it already having difficulties due to the undeclared war that had begun that summer between Japan and China. Chowtsun, 60 miles west of Tsinanfu, on the railroad between Tsinanfu and Tsingtao, Shantung Province, was in a highly strategic area. In spite of all, mission activity continued till Pearl Harbor, Then, Bishop Pinger, along with his American Franciscan priests and the American Sisters working in Chowtsun Vicariate, landed in concentration camp at Weihsien, Shantung. They finished out the war in a Peking camp.

The end of the war freed Bishop Pinger from a concentration camp but he found the diocese of Chowtsun almost all under the control of Chinese Communist armed forces. By 1946-47 even the Chinese priests could not work in the country districts, due to the Reds. Three groups of American Sisters, who had staffed 5 schools, orphanages and dispensaries, finding it impossible to work under increasing Communist restrictions returned to America. Eleven Chinese priests of the diocese, forced to live in Tsinanfu, eventually were sent to work in other dioceses of South China. Today, the diocese of Chowtsun, as far as Bishop Pinger has been able to learn, has six Chinese priests, two of these Franciscan, active in the diocese. At least two of the Chinese priests have been imprisoned by the Reds but the Bishop thinks they have been released by now.

What may be the actual condition of Chowtsun Diocese today Bishop Pinger does not know. He has not been able

to learn anything since his arrest in 1951. Prior to the Red 'liberation' Chowtsun had 20 American Franciscans, also 18 American Sisters, at work there. There were 16 mission stations with resident priest. The diocese at that time had 30,000 Catholics, and the numbers seeking instruction gave promise of a vast increase. 'Liberation' dashed all those hopes.

April 1951 Bishop Pinger was placed under house arrest in Tsinanfu. August 3, 1951, 10 P.M., he was formally arrested and taken to a prison in Tsingtao. This was a former apartment house made to serve till a new prison could be built. In the cell with the Bishop there were seven Chinese prisoners, but there was sufficient room, no overcrowding. Later, the Reds jammed 13 people into the one cell. Then, said the Bishop, it was really crowded! When the new prison was completed, April 1954, the Bishop was taken there. Now he had only one cellmate, as the cells were quite small. He remarked that it was a change for the worse as the walls had not fully dried out; the new prison was damp and cold.

In the bitter winters of Shantung the prisoners at no time had any heat. Forced to sit all day on the floor they were permitted to use some of their bedding as a shawl. At night they slept on the floor. The Bishop remarked that his toes were badly frostbitten and chilblains covered his hands. Except for receiving some clothing from a German S.V.D. Father in 1952, the Bishop received no clothing from outside. Tsingtao was too far from Chowtsun for him to get word to anybody about his needs. Each winter the prisoners were issued cotton-padded garments which at least kept them from freezing to death. During his first year in prison the Bishop said he was not allowed any exercise. After that he was permitted a brief walk in his cell, a few paces each way. During 1954-55 he was allowed out in the prison yard about 20 minutes on days when the weather was good. After he was transferred to the Shanghai jail he had a daily 15 minute walk in the jail yard, solitary.

Questioned about prison fare Bishop Pinger said that during the first year he received two meals daily—steamed millet bread and vegetables that were cooked with an infitesimal amount of oil; on very rare occasions there was a trace of meat among the vegetables. During the second year the food improved; he received three meals daily with steamed wheat bread replacing the millet. When moved to Shanghai Ward Road Jail in 1955 the meals improved immeasurably, and, the Bishop remarked, "We slept in beds instead of on the floor!"

While in the Tsingtao prison Bishop Pinger underwent many interrogations during which he was always made to stand. On a few occasions, when only an interpreter was on hand, he was permitted to sit down. One day he was made to stand more than 12 hours at a stretch; that day he received only one meal. Several times he was slapped, but, he added: "I was handcuffed only two days." Asked by a reporter how he would compare prison life to life in the Japanese concentration camp, he repeated several times: "There is no comparison!" Asked to explain, he pointed out that in concentration camp you were treated as an enemy alien and had a measure of freedom inside the camp, whereas in the Communist prison you were treated as a criminal with all that that implies.

Though imprisoned August 3, 1951 it was not till October 28, 1955 that the Bishop had anything even resembling a trial or an indictment. On that date he was accused of seeking information for intelligence purposes. In particular it was pointed out that he had asked about the reconstruction of a railroad bridge and had made enquiries about air-raid precautions. To this the Bishop replied that he had no recollection of inquiring about the bridge though it was possible he may have discussed it in a causal conversation. As for air-raid precautions all he had requested was to be informed of police

regulations as to home shelters, blackout etc. in order that he might comply with the regulations. The 'judge' also brought up the Legion of Mary, whereupon the Bishop pointed out that the Legion is strictly a religious organization with no political aim or connection whatever. The sentence passed on Bishop Pinger was five years' imprisonment with time already spent in jail being counted in. Right after this he was moved to the Shanghai jail. In that jail he was placed in the hospital ward with better living conditions and better food. He was even permitted to smoke a cigarette during his solitary walk in the jail yard. By that time, November 1955, Red Cross parcels had started coming, so he was supplied with American cigarettes; those parcels continued to come bi-monthly till his release.

Bishop Pinger was among the group of prisoners taken on the conducted 'tour' of Red China last Spring. He did not say much about that trip beyond telling that they were in three separate groups though all in the same railway car. They were taken to various building sites by bus. Specially picked workers and others would then tell them about the wonderful progress under Communism. Asked if the interpreter gave an accurate translation of what was said Bishop Pinger said that the translation was excellent. Speaking Mandarin fluently the Bishop needed no interpreter. In Peking they were put in a newly built 'hotel'. Apparently it was meant for travelling Comrades as the arrangements were of the simplest; certainly it could not be considered a rival to the Ritz.

On return from the 'tour' the American prisoners were all placed in the hospital ward of Ward Road jail, two to a cell. There was a room with a ping pong table where they were allowed to go to play ping pong and could even take a smoke. The Bishop even began sneaking a smoke else where. The only comment by the guard was to bring a tin can to serve as an ash tray.

June 16, the day after Frs. Phillips and Clifford had been released, Bishop Pinger, Frs. McCormack, M.M., and Gross, O.F.M., along with Mr. Redmond, American business man, were moved from the Ward Road jail to the private house on Kao Yu Road where Frs. Wagner, O.F.M. and Houle, S.J., also Rev. Mackinsen, American Protestant missionary, were held. Fr. McCarthy, S.J., was still held at Ward Road jail when Bishop Pinger was released August 3rd. The reason for Fr. McCarthy not being with the other prisoners is that he demanded a retrial, and also because he wrote a letter to the British charge d'affaires in Peking.

August 2, 1956 — Bishop Pinger was told that he would be released on the following day. The next day he was taken back to the Ward Road jail; there he was asked a few questions, his thumb prints were taken, then he was told that his sentence was completed, that he could apply for a temporary residence permit then ask for an exit visa. On leaving the jail the Bishop went to the Franciscan Procuration on Rue Dubail, Shanghai. Just after his release a message came from the British Consul in Shanghai offering the hospitality of the British Consulate to the Bishop while he remained in Shanghai. The message said that the Shanghai Foreign Office had given its approval to this. The Bishop accepted the kind offer with thanks but said that he could not come until he had taken care of a few things, including his residence permit. During the five days the Bishop remained at the Procuration policemen twice came and told the Chinese priest in charge: "You are in charge here. Don't allow the Bishop to go to the British Consulate!" When the Bishop informed the Consul of this, the Consul got in touch with the Foreign Office who said they knew nothing about it. On August 8th the Bishop moved to the Consulate. He says he can never fully express his appreciation of the considerate kindness shown to him by the

British Consul and his wife. They made him feel completely at home; they were the embodiment of hospitality.

When the Bishop asked the authorities for a residence permit they gave him his exit permit. As he could not return to Chowtsun he felt that this was just as well since his remaining in Shanghai could accomplish nothing. August 13th he bade farewell to his host, the British Consul, and boarded the SS. Shillong, a British vessel, for the trip to Hongkong.

Asked by a Hongkong newsman as to why he had been imprisoned. Bishop Pinger replied: "Simply and solely because I am a Catholic missionary!" To a query about the state of the Catholic Church in China today the Bishop replied that five years in prison did not allow of much observation but from what little he did see he would say there is no reason for optimism about the future, that there is no freedom of religion in China, the Communists demanding that the Chinese Catholics break with Rome. It was not till his release that the Bishop was able to offer Mass. He wished to do this in the comparative freedom of the Kao Yu Road house but his request to have the things needed for Mass brought to him was ignored.

On arrival in Hongkong Bishop Pinger had a gaunt look but said that he had lost not more than a few pounds weight. He has been bothered with headaches due to high blood pressure. Meeting him twenty four hours after arrival in Hongkong he remarked with a grin: "Last night I slept only three hours. The excitement of being free once again leaves me with a yearning to talk and talk and talk!" In conversation his sense of humor frequently shows. A few weeks' rest in Hongkong will remove much of the visible effects of five years in prison but an even longer time will not erase the memory of his people in Chowtsun, the diocese deprived of its leader. Like to all exiled missionaries who have passed through Hongkong, Bishop Pinger longs for one thing — to be back with his Chinese converts. That longing is not likely to be fulfilled for some time to come.

2. Centenary, Sienhsien

The Mission of Sienhsien, Hopei Province, now a part of the Silent Church in Red China, can not freely celebrate the one hundredth anniversary of its foundation. The fruitful apostolic labors accomplished through its 228 Jesuit Missioners, who either died at their task or were expelled by the Communists, should not go unobserved.

The territory of southeast Tche-li had a Christian population of 5,300 out of a large pagan population of 9 million: Sienhsien was the center of this territory. In 1856 this area was entrusted to the French Jesuits. In 1929 the Mission had more than 150,000 Christians. It was necessary to divide this territory and therefore at three different times it was subdivided into the missions of Yung-Nien, Taming and Kingsien.

In 1947, the Mission of Sienhsien had still 61,000 Christians under the administration of the Chinese Bishop, Msgr. Francis Xavier Chao, S.J. Sienhsien had 180 secular priests on active duty, 76 Jesuit priests, 31 Scholastics and 31 Brothers, all Chinese. In the city of Tientsin the Sienhsien Mission founded the Institute of Hautes Etudes, which, just before the coming of the Communists, took the name of Tsinku University. The Jesuit House of Philosophy and the Regional Seminary of this Mission were transferred to Peiping with the purpose of giving the secular and religious clergy a better training. After the fall of China to the Communists these two institutes were transferred to Manila, where the work of training the Chinese Clergy continues. During the hundred years of its establishment the Mission has suffered many disasters. The followers of the White Nenuphar, in 1862, and those of Nanfei, in 1868, destroyed the

mission. It went through the persecutions of the Boxer Rebellion of 1900-1902. In 1900 more than a thousand Christians died for the Faith, of whom 54 have been beatified by Pope Pius XII. Great calamities were inflicted on the Mission by civil wars, the Sino-Japanese War, the Communist guerrillas, floods, famine and epidemics. The Communists, aware of the fervent Christian life of this Mission, set out methodically to destroy it. But the Faith so deeply rooted in the hearts of the children of martyrs could not die. (Fides July 14-56)

3. History in Hongkong

The erection of a new church and school in an outlying village of Hongkong territory recalled a mission story of seventy years ago. The place, known as Sham-Chung is a fishing hamlet on a mountainous headland. When the Bishop of Hongkong went there in May of this year to bless the church and administer Confirmation he had to go by small boat, as there is no landing place for other than simple fishing boats.

In 1875, only a little more than thirty years after the foundation of the Colony of Hongkong, there was a growing Catholic community on this headland and the priests in charge of the district decided to build a church in Sham-Chung. In order to do this it was necessary to bring bricks by boat from the other side of the inlet, many miles across. On one journey by junk, conveying the bricks, a storm arose and the boat sank. On it there were the priest Fr. Anthony Tam, the boatman, who was a Catholic, and a pagan carpenter-contractor who was in charge of the construction. They were left for a time clinging to a plank tossed about by the storm, and the pagan carpenter called out to the priest above the noise of the wind, asking him to baptize him. He succeeded in doing so and when he had done it and had given absolution to the boatman he was washed away and drowned, but the boatman managed to hold on to the plank: he survived to tell the story.

The little church was built and the Catholic population increased. The Italian missionary priest in charge of the district worked hard for the welfare of the people and succeeded in having a sea wall built to preserve the rice fields from flooding in the typhoon season. The priest became second Vicar-Apostolic of Hongkong, Bishop Piazzoli. The sea wall still remains.

The oldest man of the village is a Catholic, now over ninety years of age. He remembers the building of the first church, dedicated, like the present one, to the Epiphany of Our Lord. The population remains small but the Faith is strong among the people, many of whom are Catholics for three generations. It is a day's journey to the city and not many of the people go there, but a contingent always participates in the annual Eucharistic procession held on the Feast of Christ the King, at the Hongkong Cathedral.

Old customs prevail in the village though superstitions are banished. When the Bishop went there for Confirmation, he was honored by the children with a traditional lion dance, in which the leader of the troupe holds over his head the green and white head of a fabulous animal dimly representing a lion and others support a train which signifies his body and tail. Drums beat a traditional rhythm to which all advance in jerky movements. Every item of this is regulated by tradition and there is a great pride in Sham-Chung on the correctness of their portrayal. (Fides, 6/16/56)

4. Fr. Huengsberg, S.V.D.

Hongkong, August 27—A friend in Germany wrote as follows on August 15: "In the CATHOLIK SUNDAY of Rottenburg, July 8, 1956, I read the news about Fr. Huengsberg, S.V.D., the last Germany missionary in Red China. He was Procurator at Fu Jen University, Peking, when arrested six years ago. He wrote to his nurse sister at Essen that he is trying to continue to work as a missionary after being released from almost six years' imprisonment, that he has not been expelled

from China. He hopes to obtain government permission to remain in Peking as they are looking for teachers of German."

An inquiry at the Hongkong S.V.D. Procuration brought the added information that Fr. Huengsberg was released from jail April 28, 1956 and that Society Superiors have written him telling him to come out of China. The order was sent early in August; till now there is no reply.

5. Bishop Pinger Returns To U.S.A.

Hongkong, Aug. 27.—Bishop Pinger, O.F.M., left Hongkong by plane today. He plans a stopover with the Franciscans in Japan, then, on September 6 he will fly to San Francisco.

BURMA

1. Red Chinese Invade

The strip of north Burma invaded by Chinese Communist troops forms the edge of mission territories in charge of Columban priests and Italian missionaries of SS. Peter and Paul (PIME). From the reports available it does not appear that the area invaded includes any mission residences. Burma's far north comprises the Prefecture of Bhano, staffed by 22 Columban Fathers, 26 Franciscan Missionaries of Mary Sisters and four Columban Sisters. Msgr. Patrick Usher is Prefect Apostolic. The adjoining diocese of Kentung has 22 missionaries of SS. Peter and Paul, 35 Sisters of Charity and 26 Sisters of Reparation. All of these communities are from Italy. The Most Rev. Ferdinando Guercilena is Bishop of Kentung.

Minor incidents occurred previously in the jungle areas along the vaguely defined border between north east Burma and China. Last February a Burma-China conference was held at the border to negotiate for a definite line. (NCWC)

2. Sisters in Chin Mountains

Mandalay, July 14, 1956 — (AIF) — In the whole of Burma there are 500 Missionary Sisters and of that number 100 are stationed in Mandalay. It is important to have Sisters in all the Mission stations, but it is very difficult for new foreign Sisters to be admitted into Burma. Consequently it is necessary to foster vocations among the Burmese girls.

The missionary priests are not the only ones who want Sisters in their Missions. The Christians and the pagans call for the Sisters from every direction. In 1939, Msgr. Faliere, in his first trip into the Chin mountains visited an influential Chief. He told Msgr. Faliere that the missionary priests were welcome among his people provided that the Sisters also came to live in his village and attend to the sick. He would build a convent for them. It was not a question of opening up schools, as Msgr. Faliere found out. The missionary bishop, seeing among the children the two daughters of the Chief, who were about ten years old, offered to place them in the Sister's school in Mandalay where they would get a good education. "Never!" replied the Chief "my daughters are not made for study, but for work." At the present this Chief has a boys' school but none for girls.

Afterwards two convents were built in the Chin mountains by the great pioneers, the Franciscan Missionary Sisters of Mary. The dispensaries of the Sisters became very popular and in no time were attended by many patients. At the time it was useless to talk about schools. Gradually, however, the Sisters brought together some girls and taught them sewing and knitting; and told them Bible stories. Today, after many years of patience, the Sisters have succeeded in opening a little school for girls. At present there is an education program for girls. The Sisters of Saint Joseph of the Apparition have many girls in their large school in Mandalay. These Sisters have also built two convents with dispensaries and schools in the Chin Mountains. The Franciscan Missionary Sisters of Mary have three schools. Some of the educated girls have expressed

the desire to become Sisters. Three have already entered the convent in Mandalay and are now postulants. One of the greatest problems is to get the consent of parents for the girls to enter the convent. Gradually this prejudice will break down and then like others the Burmese girls will follow the calling of the religious life.

CEYLON

1. Suspension of Death Penalty

Colombo, June 30, 1956 — (AIF) — In preparation for the celebration of the 2500th anniversary of Gautama Buddha's attainment of Nirvana, Buddhist committees have launched the idea of the suppression of the death penalty, in accordance with their tenets of "Ahimea" (causing no harm). Premier Kotalawala replied vigorously: Nothing of the sort. The new Government naturally seized the opportunity of gaining favor with the Buddhist public. One of the first acts of the Cabinet, even before Parliament opened, was to order the suspension of executions then due (some 14) till decision of Parliament. At an early date the Bill was introduced and passed by the House of Representatives by 67 votes to 1. On 31st May, however, the Senate (Upper House) rejected the Bill. Thereupon the Government bypassed legislative procedure, and issued an Administrative Ordinance to the same effect viz. that the death penalty be suspended for a trial period of 3 years.

2. Buddha Jayanthi Celebrations

Colombo — (AIF) — The celebrations of the 2500th anniversary of Buddha's attainment of Nirvana opened officially in Colombo on May 24 with the Prime Minister presiding at the Independence Memorial Audience Hall. For some time there had been much propaganda to the effect that the anniversary was a national event and that all creeds would do well to cooperate. Here and there Catholics in local government positions proclaimed like principles. The most sensational thing, however, was the presence at the opening ceremony of Rt. Rev. Lakdass de Mel, Protestant Bishop of Kurunegala (N.W. Prov. Ceylon) who spoke in the name of the "National Christian Council of Ceylon" referring to the "high significance of this historic occasion" since it was "the doctrine of the Lord Buddha which in a special sense moulded and illumined the culture and history of Lanka." Consequently His Lordship paid "tribute and give honor to the Noble One whose spiritual and religious radiance was so far-reaching."

An interesting sideline of the celebrations was the decision pressed on the authorities by enterprising Buddhist monks to have the sale of liquor prohibited during the week (Government had to compensate the "toddy-tappers" — a matter of some R.S. 175,000); they also attempted to have legislation to prevent the slaughter of cattle and sale of meat during the week. They failed to obtain the legislation but pressure resulted in the closing of meat stalls and the "black-marketing" of meat at three times the price.

INDIA

1. Praises Mission Center

Madras, S. India — While political leaders in India generally have been criticizing the work of missioners in recent years, the Deputy Mayor of this city wants his people to thank a priest "for good services done" to help the poor. "To hear about the activities and the services rendered by this Institution really makes a man think how best he can give more help," declared Dr. K.V. Swamy, Deputy Mayor, "Father Mantovani and the members of the St. Vincent de Paul Society have been performing practically all the necessary services required of a human being. I do not think they can do more work than they have been doing."

Father Mantovani conducts a Social Relief Center at St. Francis Xavier's

Church here. For the benefit of the poor, the Center: Distributes free milk to children and old people. Operates a rice kitchen to feed the hungry. Gives free clothing to the neediest families. Sister-nurses for home visits to the sick. Operates a mobile hospital to serve the poorest sections of the city. Sends needy children to orphanages and boarding houses. Provides shelter and relief for destitute and homeless sick people. Supervises a death benefit fund. Conducts a free night school. Maintains a reading room and library.

2. Catholic University Students Meet

Bangalore, June 2, 1956 — (AIF) — On Sunday May 18th, Pentecost, 1,200 Catholic university students who were participating in the Second Indian National Congress of Catholic University Students went in public procession through the streets of Bangalore to manifest their Faith and their desire to work for the future of their country. They came from all parts of India, a small number from Ceylon and Africa. Some journeyed two full days and two nights in order to be present at the Congress where they would spend their time considering the theme: "For a better world." The students both young men and young women, were accompanied by 50 chaplains and by Sisters.

The Archbishop of Madras and the Bishops of Allahabad and Guntur came to give their encouragement to the students and also to learn what their deepest aspirations are. His Excellency the Internuncio, Archbishop Lucas, expressed his great joy at seeing the students organized in a National Federation. He told the assembled students that he had received an autographed letter from the Holy Father who sent a special blessing to the Congress. An interesting sign of student solidarity were the many messages that came from students all over the world giving the assurance that they were praying for the success of the work of their Indian brothers and sisters.

One got the impression at this Congress that the Catholic youth of India look upon their professions as a service and a vocation and that they will choose their careers with a view to changing "all things in Christ." They will not lose time in entering the many social organizations established by the government for the improvement of social conditions of different classes. They will concentrate their efforts on the "social front" and to prepare themselves for this they plan to organize serious inquiries into social conditions in their respective circles.

3. Blesses New Catholic Hospital

New Delhi July 7, 1956 — (AIF) — The Archbishop of Delhi, Msgr. Fernandes, solemnly blessed on June 8th, the new hospital of the Sisters of the Medical Mission in New Delhi. His Excellency went through the Hospital from the first floor to the fifth blessing each room and the sick patients. Following the clergy in the procession were the Medical Sisters, lay members of the hospital staff and the friends who contribute time, service and funds to the hospital. The name of the hospital is Holy Family and it is under the supervision of the Medical Mission Sisters. of Philadelphia. The patients come from Delhi and its vicinity. It has now 100 beds in service and when it is finished it will have enough space to accommodate 2,000 beds. The Very Rev. Mother Ann Dengel, founder of the Medical Mission Sisters was present at the blessing ceremony of the new hospital. Mother Dengel is visiting the convents of her congreation in India, Pakistan, Indonesia, Africa. The Medical Mission Sisters have 2 novitiates in India — one in Poona and the other in Kottayam, and one for the members of the Syro-Malabar Rite in the State of Travancore.

4. Sister Elected to Town Council

Tiruchirapalli July 14, 1956 (AIF) — Rev. Mother Raphael, of the Missionary Sisters of Mary Immaculate, was elected to the town council in Kumakonam. Mother Raphael was born in Paris in 1900, and has spent 30 years on the

missions caring for the sick and the poor. Mother speaks fluent Tamil and English. Her kindness won the heart of many in Kumakonam, and it was the people of the town who asked her to stand as a candidate for the town elections. Mother Raphael defeated her rival, a member of a leftist party, by 757 to 239 votes.

5. Biographies in 6 Languages

Bharananganam, Travancore, August 2 (NC) — Biographies of Sister Alphonsa, the famous Indian nun whose cause for beatification is now being studied by the Holy See, have been issued in six western languages. The biographies were brought to the attention of crowds of devotees who attended celebrations here commemorating the 10th anniversary of her death. Born in 1910, Sister Alphonsa spent most of her religious life as an invalid. She died at the Poor Clares' convent here in 1946. Her biographies are available in English, French, German, Flemish, Dutch and Italian. The German biography is sponsored by her own congregation at the Monastery of the Poor Clares in Neuenahr, Germany. Literature about her has also been written in her native language, Malayalam, and in Sinhalese, the language of Ceylon. A legend of miraculous cures has grown around the nun since her death. Her cause for beatification was taken up in 1951.

6. Anti-Missionary Proposals

New Delhi, August 2, (NC) — Members of the Indian parliament are organizing a countrywide program of resistance against recommendations made in the controversial report issued by an Indian state missionary investigation committee. Most of the organizers are non-Christians from south India. The resistance movement is being organized, they said, because some of the proposals made by the investigation committee constitute a threat to India's national interests. A. Krishnaswamy, a Hindu spokesman for the resistance movement, stated that the program would include protest meetings in all part of the country. High-lighting the demonstration will be a demand that the central and state government of India reject the committee's report. In Dharwar, a joint Catholic-Protestant conference condemned the committee's findings as "one-sided and not based on facts."

The missionary investigation committee of the Madhya Pradesh state government had charged that the evangelization of India is part of a world policy for reviving Christendom in order to re-establish Western supremacy. The committee proposed that foreign missionaries whose primary object is proselytizing should be withdrawn from India. It advocated an amendment to the constitution so that only Indian citizens would have the right to propagate religion.

Catholic papers in India issued vehement denunciations of the committee's report. HINDUSTAN, Catholic daily of Ernakulam, said that the purpose of the committee's report was to ban all Christian foreign missionary activity in India. The basis for the committee's "strange recommendations" the paper said, is to be found in "violent intolerance" to the spread of the Christian religion in India. The committee's own figures, HINDUSTAN noted, showed that in service to the people Madhya Pradesh missionaries have made tremendous strides.

In London, Archbishop Thomas Pothacamury of Bangalore told the press that the committee's charges of political activities on the part of Christian missionaries were "preposterous and wholly prejudiced. No Catholics appeared before the committee. Nor was evidence given by any representatives of well-organized Protestant missionary societies. The evidence supplied by militant anti-Christians has not been sifted nor have witnesses been cross-examined." The committee's proposals could not be carried out, the Indian prelate stated, without violating the freedom of religion guaranteed by the Indian federal constitution.

7. Prefect Apostolic

Vatican City, August 14, (NC) — Father Urban McGarry, a native of Warren, Pa., has been named first Prefect Apostolic of Bhagalpur, India, by His Holiness Pope Pius XII. The Bhagalpur prefecture apostolic was taken from the Patna diocese. The new Prefect Apostolic, a member of the Franciscan Third Order Regulars, was born on November 14, 1910. He was educated at St. Francis College, Loretto, Pa., and at St. Albert's Seminary, Ranchi, India. He was ordained in Ranchi on October 3, 1942. He has served in the India missions since 1940.

8. Religion to Restore Discipline

New Delhi, August 11, (NC) — For the first time in India's history as an independent country, religion has been invoked as an ally in government plans to restore discipline among India's students. The role of religion and morality in education has been officially recognized in a new disciplinary program initiated here by K.N. Shrimali, Deputy Minister of Education. Details of the program, said to be the first government plan that did not spurn religious instructions in the Indian curriculum, were introduced in the Indian Parliament. The program stresses the need for the "development of moral sense" among students.

Since the adoption of India's secular constitution, authorities have denied the validity of claims that the basic cause for laxity in student discipline is the abolition of religious classes in India's schools. Catholic colleges have tried to meet the problem by insisting on religious instruction for all students. This includes a course in Catholic apologetics for Catholic students, and classes in "general ethics" for non-Catholics. Officials in some states, however, have hamstrung this effort by trying to make the non-Catholic classes subject to the consent of parents and guardians. This is often difficult to get. Meanwhile, the high tone of discipline maintained in Catholic schools has evoked warm praise from leaders of the Madras government.

Two Hindu officials, the State's Governor, Sir Prakasa and its Chief Minister, Kamaraja Nader, paid tribute to Catholic standards of education in addresses to groups in South India. Mr. Nader told a Catholic women's college audience in Tuticori that Catholic missionaries instil "remarkable discipline and character" among their students. He hailed this as an "admirable achievement." Governor Prakasa spoke at a convent school gathering in Palayamkottai. He congratulated the students on being privileged to study under guidance of the nuns who, coming from far off countries, were devoting themselves entirely to their pupils. "Nuns have come here with no ulterior motive. They come with the sole desire to serve the land of their adoption and to make the children worthy citizens of the country. Their work is a symbol of a single-minded devotion to duty which is a guarantee of success," Governor Prakasa said. Mr. Prakasa's words indicate that the services of missionaries still find a place in the hearts of many Hindu leaders despite anti-missionary sentiments in some parts of the country.

9. Rights of Missionaries

Nagpur, Aug. 9 (NC) — A Protestant bishop has backed up the Catholic campaign for recognition of missionary rights in the Madhya Pradesh state. The remarks made by Bishop David Chellappa of Madras were interpreted here as reinforcing the Catholic position that the report released by the Madhya Pradesh missionary investigation committee should be condemned as an injustice to the Christian religion. The committee had charged that the evangelization of India is part of a world policy for reviving Christendom in order to re-establish Western supremacy. Bishop Chellappa said: "The recommendations of the report are in the direction of making India a police state or a one-religion state with no religious freedom. The resources of the wealthiest mission are nothing compared to the resources of the state and the inducements it offers. Today it requires real sacrifice and courage

even for a Harijan (member of the backward classes) to accept the Christian faith."

Reports here indicate that the Madhya Pradesh document is not likely to have any appreciable bearing on the development of the missionary policy of the central government in New Delhi. CHANDRIKA, a Muslim daily published in Calicut, stated that the anti-missionary report was an attempt to discredit Christianity and foreign missionaries. The paper said the accusation that Christian missionary activity is inspired by political motives has to be proved.

Prakulam Bhasi, a former member of the Travancore-Cochin state legislative assembly, also took issue with the investigating committee's report. In referring to his personal knowledge of work done by Christian missionaries in north India and parts of Bengal, Mr. Bhasi said: "All the institutions run by the Christian missionaries are blessings to the poor people. Some of them were visited by me, and I am in a position to declare that it is baseless to ascribe political motives to the missionary. The mental discomfort felt at the sight of other people doing things that one ought to have done himself, but was incapable of doing, is at the bottom of this evil propaganda."

Dr. John Matthai, a former Finance Minister of India, declared in Bombay that the sweeping attack on missionaries was "unfair and ill-founded and had considerably disturbed the Christian community. The policy of government as declared by Prime Minister Nehru more than once in Parliament and elsewhere leaves no room for doubt that neither the secular character of the state nor the religious freedom guaranteed by the constitution are in the least at stake. I have personally discussed the subject with the Prime Minister and I have every confidence that the rights of Christians in India as a community and as a religious organization will be fully respected."

10. 5 Years of Work Destroyed

Kohima, Aug. 17 (NC) — Naga rebels have burned down a mission in this small town in northeast India and destroyed five years of pioneer effort by Father Hubert Marocchino, the first Salesian priest to be assigned permanently to the primitive Naga hills. Kohima is one of two headquarters for 15 to 20 Naga tribes, some of whom still practice head hunting. Most of the missionary's work has been among the Angami and Sema Nagas, who are comparatively civilized and peaceful. About three years ago he baptized the first Angamis. He also built the first Catholic mission in this area and compiled the first Angami grammar.

In describing the raid by the rebels, Father Marocchino said: "I lost everything. Gone are all the necessary and useful items accumulated for five years. Gone are all the books, translations and notes on the Naga grammar, which cost me so much time in research. Since I was away on a mission trip during the attack, I consider my life was spared because of the intervention of God. This is my second narrow escape in recent months. In June, while traveling to Imphal in a bus convoy, we were attacked by hostile Nagas. Some of the passengers were killed and others wounded, but I was unharmed."

11. Registration As Public Trust

Nagpur, Aug. 17 (NC) — The Madhya Pradesh state government has sued a Catholic convent and demanded its registration as a public charitable trust. The government asked the state Supreme Court to reverse a ruling that exempted St. Joseph's convent of Saugor from the provisions of the Madhya Pradesh Public Trust Act. The act demands that all Catholic institutions be registered as public trust. In India public trusts are government-administered. This means that if the trusts act is enforced, Catholic institutions will be under control of the government.

The Madhya Pradesh government called the Supreme Court exemption ruling an "illegal, unjust and most improper miscarriage of justice." The exemption was granted on the basis of arguments presented by convent authorities. They said that the convent was a voluntary union of pious women who had pooled their educational and financial resources to conduct a school for Indian children. The registrar of public trusts of Saugor backed the nuns. He said their free association excluded them from jurisdiction of the Public Trust Act, even though the purpose of their association was public good.

In April Archbishop Eugene D'Souza of Nagpur challenged the trusts act as unconstitutional and illegal. He told the Madhya Pradesh Supreme Court that under India's constitution Catholic churches and institutions are entitled to exemption from the act. The Bishops' counsel asked the court for an exemption on the grounds that Catholic churches and institutions cannot be regarded as charitable trusts. Under Canon Law, he stated, archbishops and bishops are not answerable to anyone except the Pope for the administration of Church properties. The case is being heard by two Hindu judges, who have issued orders halting implementation of the act.

12. Catholic Prayer Guild

Kottayam, Aug. 18 (NC)—St. Peter's Prayer Guild is the most recent addition to Catholic activities in Kottayam, where non-Catholics are in the majority. Guild members pay weekly visits to families and conduct prayers in common. The guild helps poor members to help meet family expenses. Spiritual director is Father Francis Vanyamparambil of the Diocese of Changanacherry. P. J. George, a lawyer, is the president.

13. Missioners Take Indian Names

Varanasi, Aug. 18 (NC) — Sixteen members of the Indian Missionary Society exchanged their western Christian names for Indian ones in a ceremony here in which they took the vows of poverty, chastity, and obedience. In place of names like Simon, Peter and James, the newly professed took names such as Mariadas, Arulanand and Renavir. The new members of the society were congratulated by Msgr. J. Fernandez, the Superior General. The Indian Missionary Society was organized in 1950 to train native young men with vocations for the priesthood. The society's seminary is located at Christnagar.

14. Protests Against Report

New Delhi, Aug. 20 (NC) — At least 60 Catholic meetings have been held in widely separated parts of India to protest the report of the Madhya Pradesh state missions inquiry committee. Folowing the meetings, at which the Catholic voice of protest against the committee's recommendations was heard by thousands of people, including many non-Catholics, government leaders were besieged with protests. Many official telegrams were addressed to Prime Minister Jawaharlal Nehru and to Chief Minister Ravi Shankar Shukhla of Madhya Pradesh. Most of the meetings were sponsored by parish associations including Catholic Action groups, St. Vincent de Paul Societies and Newman associations. Catholic colleges and schools also took a leading part in sponsoring what has been described as the greatest upsurge of popular Catholic feeling in India in recent times.

The Madras government, meanwhile, has turned down requests for an investigation similar to the Madhya Pradesh one. Minister M. Bhaktavatsalam told the Madras legislative council that there is no proposal before his government to name a committee to inquire into the activities of missionaries in the State. The point was pressed by a Hindu member following questions regarding religious instruction classes in private education institutions.

15. Anti-Catholic Text Book

Quilon, Aug. 20 (NC) — Protests

have been made to the Travancore-Cochin government against the introduction of an allegedly anti-Catholic textbook by the state's education department. A committee appointed by the Faith Defense Society here criticized the book's chapter on Christ as "bristling with errors against Christian truths." The committee said that the book, prescribed for 11 and 12 year olds, sought to "inject poison" into the minds of youngsters. The committee listed seven specific objections against the treatment of Christ by the book's Hindu author, including a statement implying that Christ had misgivings about the nature of His mission on earth. The Catholic reply declared that prophecies in the Old Testament regarding the Savior's birth refuted this assertion. The society also condemned alleged attempts by the author to cast doubts in the minds of his readers on the divinity of Christ.

16. Catholics and Social Programs

Bombay, Aug. 21 (NC) — The Cardinal Archbishop of Bombay has urged India's Catholics to develop an awareness of their civic and political responsibilities and to fulfill them with genuine patriotism. His Eminence Valerian Cardinal Gracias in an Independence Day message stressed the obligation of the Catholic community to take an increased practical interest in all national programs for the welfare of the people. He called upon Catholics to cooperate actively in social and other movements for the progress of India. "In keeping with the traditions of discipline and loyalty to authority we should foster all that makes for peace and harmony in the country." He said that India's ninth Independence Day "does not see the Christian community in all parts of India entirely free from difficulties and problems and anxiety." But he reiterated his faith in the nation's leaders, and said that "we have solid reason for hoping that truth and justice will ultimately prevail."

17. Reason for Hostility

Mangalore, Aug. 23 (NC)—The progress of Christian ideals in India has instilled a "fear complex" among Hindu leaders about the fate of their religion. Bishop Leonard J. Raymond of Allahabad said this is a reason for what he called the hostility and harassment of Catholics which has become a feature of Hindu policy in recent years. Hindu religious leaders are "seized" with a fear complex, because they see in the growth of Catholicism the "ultimate doom of the Hindu religion and with it their own downfall."

The Hindus in general, the Bishop pointed out, have not yet realized that India's independence, her constitution and the present drive towards a socialist pattern of society are all "literally based on the Christian ideal." Even their Ramakrishna Missions copy Christian methods in administering their establishments, using such designations as rector and minister. But their "sannyasis" (monks) and top Hindu religious leaders do realize this and clearly read, in these changes for the better, the writing on the wall. "They know full well that this is the beginning of their ultimate downfall. They fully understand that the doom of the Hindu religion, which cannot compete with or survive the progress of the Christian ideal, is not far off."

Bishop Raymond listed this as the most potent reason for the "anti-Catholic bias and repression" among sections of the Hindu population. Noting the situation in the state of Madhya Pradesh, the prelate said that Catholics there are being repressed and harassed in various ways, so much so that in some instances their very existence is being threatened. The Bishop warned, however, against attempts to settle individual situations through recourse to "police action." Bishop Raymond placed part of the blame at the door of Catholics themselves. Much of the agitation against missionaries, he pointed out, arises from false or incorrect accusations made to higher authorities by some so-called Catholics. The Bishop said that a great deal of it is also due to what he called a persistent and disparaging campaign conducted by several Indian

Protestants against Catholic missionaries because they envy Catholic progress or any Catholic activity. As a way out of the danger, he called for a policy of "concession in non-essentials. If we try to meet Hindu traditions which do not interfere with Christian ideals, then on their part the Hindus are bound to reciprocate. Good Hindu music, dancing, art and architecture can be adapted with advantage for Church use."

18. New Province and Diocese

Vatican City, August 24, (NC) — A new ecclesiastical province and a new diocese have been erected for the Syro-Malabar Rite Catholics of India by His Holiness Pope Pius XII. The Holy Father has also named a new bishop and promoted two bishops to the rank of archbishop in connection with these changes.

Metropolitan see of the new province will be the Archdiocese of Changanacherry, which has been raised from diocesan rank. Suffragan sees will be the dioceses of Palai and Kottayam, both taken from the province of Ernakulam. Bishop Matthew Kavukatt of Changanacherry has been promoted to archbishop. At the same time Auxiliary Bishop Joseph Paracattil of Ernakulam has been named archbishop of that see to succeed the late Archbishop Augustine Kandathil, who died in January. Territory of the new Diocese of Kothamangalam was detached from the Ernakulam archdiocese, of which it will be a suffragan see. Msgr. Matthew Pothanamuzhy, former vicar general of the Ernakulam archdiocese, has been appointed first bishop of Kothamangalam. The Bishop-designate was educated at the Pontifical Seminary of Kandy, Ceylon, which has since been moved to Poona, India. He was ordained in 1932.

INDONESIA

1. Solemn Audience for President

Rome June 16, 1956, (AIF) — The Holy Father received in Solemn Audience, the President of the Republic of Indonesia, Mr. Sukarno. He was accompanied by his young son, by the Minister of Foreign Affairs, and the first Vice-President of the Indonesian Parliament. The President expressed his gratitude for the prayers the Holy Father had offered for the young republic. He assured His Holiness that the Catholics of Indonesia are not regarded as a minority group, but that they enjoy all the rights of the other citizens of the country. The Catholics are perfectly loyal to the State, the President informed the Holy Father. Furthermore, Mr. Sukarno pointed out, one of the five principles of the *Pantja-Sila*, basis of the Indonesian Constitution, is faith in God. Finally, the President recommended his people to the prayers of the Holy Father.

In his reply the Supreme Pontiff said in part: "We are confident, gentlemen, that the government of the Indonesian Republic can count as such the almost million Catholics who gladly owe them allegiance. What they have already accomplished in the field of education and charity and civic duty has been recognized and makes this confidence doubly sure. It is their high resolve, as they know it is their sacred duty, to contribute, as far as their means allow, to the strengthening of those indispensable supports of genuine and enduring political prosperity, which are religion and morality. In carrying out her divine commission it has always and everywhere been the solicitude of the Church to select and train a clergy native to the region, who after diligent preparation and adequate experience would be able to care for the spiritual needs of their own people. Obviously time and patience are needed for this, and until the native clergy is sufficient in numbers and formation, the Catholics of a region will have to depend on help from other nations. But this is a transitional period — a period through which the Church in Indonesia is still passing, though marked progress is being made to move out from it. We noted with a keen sense of gratification how promptly, some six years ago, the Republic of Indonesia, took steps to

establish diplomatic relations with the Holy See, and we take this also as a token and pledge of its patience and readiness to assist the Church in her efforts towards a goal desired by both parties."

2. Communist Tactics

Bandung June 23, 1956 — (AIF) — The Congress of Asiatic and African students closed June 7th. Delegates from 27 countries were present. The delegates attending the Congress from foreign countries were in general one to six members but there were exceptions, China had 12 and Japan had 14. The Red delegates came well prepared for the meeting. Beforehand they agreed upon a program and the tactics they should use to obtain their goal. On the other hand, the other delegates came with no program in mind whatsoever.

The Reds made demands beyond their expectation. In doing so after long and tiring sessions which lasted through the night until early morning they seemed to yield some points to their opponents, but in fact got what they wanted. The non-Communist delegates in the beginning stated frankly their propositions but after the all night discussions they found themselves submitting to points beyond their own aims. Every time a non-Communist delegate got up to speak and he was eloquent and persuasive the Reds attempted to distract and confuse him by quietly moving around to take his picture. Despite their tactics however, the Communists did not gain very much at the Students Congress of Bandung. In the preliminary meetings and during the Conference they met with strong opposition. They failed to exclude from the agenda the subject of religion and had to permit the congress to adhere to the four liberties of Geneva.

3. Clergy and Military Service

Semarang June 30, 1956, (AIF) — The law for military service will come up for debate in the Indonesian Parliament, shortly. The military officials in charge of drafting the law have contacted the General Catholic Chaplain and through him the Bishops to fix the status of ecclesiastical students. The Bishops in their reply, proposed that the priests, religious — men and women — and seminarians and religious candidates in the course of training be exempted from Military Service, and also be granted a dispensation from any civil defense service involving the bearing of arms. They would not, however, be exempt from any other service which would not interfere with their ecclesiastical studies or training. The military authorities intend to keep in mind the expressed wishes of the Catholic Hierarchy.

4. New Envoy

Castelgandolfo, August 14, 1956, (NC) — Maj. General Bambang Sugeng, new Indonesian minister to the Holy See, has presented his credentials to His Holiness Pope Pius XII. He was born on October 31, 1913, in Magelang, Java, and embarked on a military career in 1942. He attained the rank of colonel in 1948, then was appointed military governor of Java. He was promoted to chief of staff in 1953 and retired from military service last year.

5. More Missionaries

Rome, August 14, 1956, (NC) — More missionaries may be admitted to Indonesia following the papal audience granted to President Sukarno of Indonesia, according to a report by Fides. His Holiness Pope Pius XII recently made the Indonesian President a Knight Grand Cross in the Order of Pope Pius XI. President Sukarno is not a Catholic. The report noted, however, that a yearly quota of 25 or even 40 visas would not be sufficient to enable the Church in Indonesia to discharge all its duties, particularly of increasing the number of native clergy. In 1953, 114 entry visas were granted for missionaries. The next year the number was reduced to 37. In 1955, eight visas were granted. During the current year no missionary has yet been granted an entry visa.

JAPAN

1. Education Convention

Tokyo, June 2, 1956, (AIF) — One of the most forceful episodes of the Catholic Educational Convention that took place in Tokyo on May 3rd to 6th was a reminder given by Mr. Goro Fujisse, a nationally known radio commentator. In his address he told the teachers that their influence went out beyond the group of children (the majority of them non-baptized) in their classes and he proved his point: his son attended a Catholic school and brought home books assigned for reading. The father determined to read the books and that explains how Mr. Goro Fujisse became a Catholic.

2. College for Young Ladies

Tokyo, June 16th 1956, (AIF) — In the town of Yokosuku, near the great seaport of Yokohama, the Sisters of the Congregation of the Handmaids of the Sacred Heart, have a college for young ladies. This congregation was founded in Madrid, Spain, in 1875, by Dolores and Rafaela Porrasy Aylon. The first Sisters of the congregation went to Japan in 1934, and established a girls' school in Tokyo. They bought a large Japanese house, surrounded by a beautiful garden, a perfect setting for a girls' school. The Sisters called the School by the poetic name of Sei Sen which means Pure Water Spring. The school song, composed by a Japanese poet at the request of a lady benefactress, expresses the idea of the name in a most delicate manner. "Take the flower that never dies and wear it in your hair as an ornament. Refresh your heart in the pure water spring." The Sei Sen is symbolic of the refreshing waters of Catholic education. During the years, the Sisters established other schools in Japan and to each one they gave the significant name of Refreshing Waters.

The Sisters have been especially successful in Yokosuku where they have founded a Sei Sen University College for young ladies. The School was first opened in 1946 as a Grade School and Junior Middle School, on the site of an old Japanese Naval Academy. This school was started at the earnest request of the Yokosuku families. 492 children were enrolled in the first year. This number was far beyond the expectation of the Sisters; they had hoped to receive only about a hundred students. The Japanese Ministry of Education pleased with the success of the school showed a rare token of appreciation by granting to the Sisters authority to open a Daigaku, that is a University College. Today the Hokosuku Sei Sen School has an enrollment of 1459 students. The University College has two faculties; the Japanese and English Faculty of Letters, in which upon completion of four years study, the Degree of B. A. is conferred upon the candidates by the College. Some of the graduates have gone abroad to study in the universities of the United States and Canada.

3. Catholic Student Congress

Hiroshima, June 23rd 1956, (AIF) — The Annual Catholic Students conference in Japan will be held during the first week of August, 1956, in Hiroshima. Three hundred young men and women will attend the conference, a large group for Japan, when we stop to realize that the number of Catholics is small and that most of the students must work during the Summer to earn part of their school tuition. The President of the College situated near the Catholic mission, though he is not a Catholic, offered graciously the use of his school to the students.

4. Shirayuri School

Tokyo, June 23rd 1956 (AIF) — The Shirayuri School in Tokyo conducted by the French Sisters of St. Paul of Chartres is one of the oldest and most interesting Catholic institutions for the education of young ladies in Japan. It stands for a blending of East and West permeated by Catholic principles. The very name "Shirayuri" symbolizes this, for it means "White Lily" — the fleur-de-lis, which is as-

sociated with St. Joan of Arc, the patroness of the school. It is an appropriate name, and it appeals to the Japanese because to them, too, the white lily denotes refinement, the purity which is the quality of beautiful womanhood.

It is significant to note how the school got its name of Shirayuri, "White Lily." The Sisters established their convent school in Tokyo in 1881, a period when the Japanese were greatly interested in Western culture. The Sisters took advantage of the mood of the times and opened a girls school under the prosaic title, "French-English-Japanese Institution." It was twice destroyed by fire, once in the great conflagration of 1912 and the other, during the world famous earthquake of 1923. In both disasters the statue of St. Joan of Arc stood among the ruins intact. Inspired by this extraordinary fact the Sisters courageously rebuilt the school and renamed it, Shirayuri, in honor of the maid of Orleans. Today the school has an enrollment of 1800 students from kindergarten to Junior College. Of these students only about 250 are Catholics, but when we consider the fact that 5 years ago there were only about 100 Catholics in the school 250 represents a good percentage.

Before World War II, religion was excluded from the school course. Girls interested in it, had to attend private lessons with the Sisters after class hours. The conversions were painfully slow. Soon after the war, however, when the Japanese Constitution granted religious tolerance, the Shirayuri School included religion as a required subject for all students. Religious instructions were given three periods a week in the primary school and two periods a week in the secondary school and in college. This is a point in its system of education which has surprised many a visitor ignorant of conditions in Japan. "What! do you mean to say," the Sisters are invariably asked, "pagans allow their children to study the Catholic Religion as a required subject in school?"

Sisters explain that to enter a school in Japan applicants have to pass examinations. The difficulty of acceptance depends on the prestige of the school. To Japanese parents, the enrollment of their daughter in an institution of acknowledged standing in society is almost tantamount to an assurance of her future, which means that she would be considered a fine bride for a promising son-in-law. The school has a history of 75 fruitful years to back up its prestige. So, when the parents of applicants to the school are interviewed, it is made clear that fidelity to school principles is a requirement for entrance. Any student, therefore, who wishes to remain in Shirayuri, studies the Catholic religion, at least for the sake of culture if not for Faith. However, the result is that in place of the meager conversions before the war, we now have about fifty baptisms a year. Among these converts are included mothers who are baptized with their little daughters in the primary grades, for, many a time, a mother, touched by the change in a child for the better, comes to inquire at school, desiring to learn what the child has been taught, thereby better to educate her. The inquiry often leads to the baptism of mother and child. The crowning glory, however, of the school is its Catholic Action. Under the guidance of the Sisters, the students manifest their devotion to the Catholic Faith by visiting the sick and teaching doctrine, and by interesting their friends in the Church and taking part in other activities which aid in winning the world to Christ.

KOREA

Former Prisoners

Seoul, Aug. 9 — When one of them stumbles or balances crazily on his wooden leg, all of the others laugh. That spirit enables 65 disabled North Korean POWs to carve out a future here for themselves and their families. The crippled ex-soldiers most of them have only one leg — figured prominently in President Syngman Rhee's

dramatic release of 7,000 North Korean POWs prior to the signing of the Korean armistice agreement in 1953. They have refused repatriation to Red-dominated North Korea and most of them have been together since their hospitalization in Pusan, following their release. They are living in a compound outside the city of Seoul.

Kim Pung Hal, a spokesman for the group, declared: "Contacting Catholic Relief Services — National Catholic Welfare Conference in the terrible winter of 1954 was our first big break. Not a man was working. Not a grain of rice or a scrap of charcoal was to be found in the compound. We were what everyone designated us—the most miserably situated of all Korea's needy poor. Wives, homes, jobs and everything we possess we owe to the help and encouragement of CRS-NCWC." Kim Pung Hal went on to describe as "one big break after another" the American Catholic relief agency's efforts to rehabilitate his friends, after first assisting them with emergency food and clothing. Twelve of the POWs are Catholic and more are receiving instructions. When they contacted the Catholic relief agency none of them was Catholic, but as one remarked: "That issue was never raised."

The POW's pet project — and a profitable one — is their slate or tile factory. The idea for the factory was first thought of by Columban Father Neil Boyle, director of CRS-NCWC in Korea. The factory was never intended to do more than provide slates for the two housing projects of the POWs. Only after they were given a few outside contracts for slates did it dawn on them that they might have a lucrative business on their hands. Recently they clinched their first contract for 13,000 tiles and the factory now promises steady employment for most of the crippled ex-soldiers. Father Boyle said that its daily output of 300 black and red tiles will be doubled and trebled soon if the "breaks" continue to come.

The two housing projects of the POWs were made possible through the assistance of CRS-NCWC, the Korean government and the work of every man in the compound. The houses cost about $500 per unit. Six of the houses are nearly completed and the newly married couples will have first choice. Ten of the POWs have wives and families in North Korea and seven have married within the past year. The maimed limbs, scarred faces and sightless eyes of these men are a mute but graphic testimony of their hatred of Communism and all it stands for. "These men are the hardest working, best spirited of any CRS-NCWC-aided group I have in Korea," said Msgr. Joseph Harnett, Far East director of CRS-NCWC, when he made a recent tour here.

PAKISTAN

1. Bible In Urdu

Rome June 30, 1956 (AIF) — The final preparations have been made at Rome for printing the first Catholic Bible in the Urdu language. With a substantial subsidy received from the Propagation of the Faith Office, the presses of the Society of Saints' Peter and Paul at Rome are printing the Urdu Bible by photo-copying. Urdu along with English is the official language of Pakistan. It rivals Bengalese in East Pakistan. Besides it is also one of the official languages of India, mainly prevalent in the north among the Mohammedan communities. Urdu is especially the language of Aligarh University.

Once Urdu was the language of the army camps, a sort of soldiers language. It contains numerous Persian and Arabic expressions, and other terms borrowed from Hindu and Sanscrit. At present there is a movement afoot to expurgate the last mentioned elements. Urdu is written in Arabic characters with certain modifications and adjunctives, which makes the printing of the language very difficult. The calligraphy of the New Testament, carefully done by hand, will be produced much cheaper by photo-copying.

The production of the new Bible is due to a group of scholars on a commission working together at Multan, Pakistan, since November 1953. The commission is headed by Fr. Salvatore Luigi Reina, an Italian Dominican. The other members are Fr. Peterson, Dutch Franciscan of the Diocese of Lahore, and two lay scholars with degrees in Urdu. The translators were able to take advantage of a previous work by a Pakistan scholar, who in 1920 had translated the Bible from Arabic into Urdu at the request of the Capuchin Fathers. Having received this text they were able to compare with the original and make use of better and more recent texts.

The Director of the Commission brought the valuable manuscript to Rome. This Dominican priest was well qualified for this task. He was assigned to the Mission of Multan in 1934. He first was engaged in direct missionary activities and then was transferred to teaching and directing of schools in Urdu and English. He wrote several articles in Urdu for two local reviews and published several books in that language, namely, The Life of St. Martin de Porres, and a booklet on the Rosary and a Sunday Missal which is now being printed in America by the photo-copying-method.

2. Catholic Press Exhibit

Karachi, August 4, 1956 (NC) — Archbishop James C. van Miltenburg, O.F.M., of Karachi opened a Catholic press exhibition here. Sponsored by the Catholic Study Club, it was the first exhibition of its kind to be held in the country. One section of the exhibit featured international Catholic periodicals and books, including many from the United States.

3. New Bishop

Vatican City, August 14, 1956 (NC) — Father Dante Battaglierin, of the Pious Society of St. Francis Xavier for the Foreign Missions, has been named Bishop of Khulna, Pakistan, by His Holiness Pope Pius XII. At the time of his appointment the Bishop designate was serving as Apostolic Administrator of the Khulna diocese, which has recently had its name changed from Jessore. The new prelate was born in Treponti di Venezia, Italy, on March 19, 1904. He was ordained in 1926 and served for a time in the China missions.

PHILIPPINES

1. Anti-Christian Spirit

Manila July 14, 1956, (AIF) — The authorities of the University of the Philippines are trying to restrict the activities of the members of Catholic Action. A committee headed by Senator Laurel recommended limiting Catholic Action to the confines of the Catholic Chapel, thus excluding it from an active participation in campus politics. Recently, the Dean of the College of Liberal Arts authorized the release of University funds to finance the publication of "The Revolt of the Masses." It is the life of Andres Bonifacio by Agoncillo and an anti-Catholic book. The President of the Philippines himself vetoed release of Government funds for the publication of the same book. The authorities of the University acted against the President's order.

2. Eucharistic Congress

Manila, August 2, 1956 (NC) — The Catholic Church in the Philippines will observe the fourth centenary of the feast of the Sacred Heart with a four-day National Eucharistic Congress beginning next November 29. The congress, which will be the republic's second, is expected to include the ordination of groups of seminarians to the priesthood.

3. Communist Plan

Manila, August 11, (NC) — From the secret files of the Philippine Army security office has come a story of how the Communist Huks planned to take over the country in 1952 — and how the plan almost succeeded. This is the story, according to the Philippine Army: Forty-nine days after Ramon Magsaysay became Secretary of Na-

tional Defense in 1950, during the regime of the late President Elxidio Quirino, he masterminded a surprise attack on the headquarters of the Communist political bureau in Manila and took the top Huk leaders into custody. William Pomeroy, an American ex-GI who had joined the Huks after studying a few years at the University of the Philippines, was reported as calling the capture of the Communist leaders in 1950 "the worst blow the Communist party could have received in the Philippines . . . . It represented a crippling setback at the very moment the party was preparing itself for its biggest and most decisive series of activities."

What the nature of these activities were became known to the government forces in a captured Huk document, "Strategic Plan for the National Seizure of Power". The Communists hoped to put through their plan by arming the peasants, by establishing militant trade union groups and by infiltration of the Philippine Army. Along with these moves, they planned to use armed force and obstructive legal tactics to hasten the economic and political crisis in the government. The Communist Huks believed they could put through their plan in 1952 when conditions in what they termed the corrupt Quirino regime would reach a very low level. At that time, the Huks estimated, they would have a membership of 2,000,000. They felt that the ruling classes would be hopelessly divided by corruption, that they could defeat the government military forces and that the majority of the peasants and workers would be at least neutrally sympathetic to their cause.

The plan of the Huks in practice was to seize in 1952 all hydro-electric plants, all supplies of gasoline and coal, along with all other public utilities such as water and gas. They planned to take over all transportation, all communication facilities, banks, schools and publishing houses.

At first they would "liberate" the remote areas of the islands, confiscating large landholdings and dividing them among the armed peasants. They hoped to draw the government forces out to these scattered remote areas and so dissipate the concerted strength of the Philippine Army. Their next move would be to seize power on a national scale. The Huks realized that there would be direct military aid from the U.S. forces in the Philippines at this stage, but they planned to weaken the effect of this aid by a campaign against U.S. "imperialism." If necessary, they were ready to attack the U.S. government forces, feeling that they could carry through such an attack successfully.

Today, there are still some scattered groups of Huks in the remote mountain regions around Manila, but their power is broken.

4. Debutante's Contribution

Manila, August 25, 1956, (NC) — Maria Lourdes Araneta, 18, an Assumption College student in Manila, donated $2,500 her parents had set aside for her coming-out party to the Catholic Charities drive now in progress in Manila. When Maria gave the money to Archbishop Rufino Santos of Manila, the Archbishop said: "I am very happy to receive this generous gift for Catholic Charities. It is the first of its kind that I have had the pleasure to receive." Asked how she felt about giving up her party, Maria replied, "It was no sacrifice at all. I find it better than giving a party . . . . After all, what is a party? You feel lonely and empty when it is all over." By her charity, Maria has come to the aid of an estimated 238 indigent persons of Manila.

TAIWAN

Religious Freedom

Taipei, August 13, 1956 (NC) — The Ministry of National Defense of Free China has reaffirmed a previous order guaranteeing freedom of religion to all members of its armed forces. The reaffirmation came in an apparent effort to stop circulation of rumors

that members of the armed forces were being hindered or forbidden to attend religious services, and that servicemen who took religious intsructions were told not to do so.

THAILAND

Buddhist Lads Impressed

Hua Hin — Since his canonization, Dominic Savio has become an international saint accepted as a model for the youth of the world. Now he is even exerting an interreligious influence. The Salesian Fathers conduct St. Theresa's School here, which has some 200 pupils. During a recent novena to Saint Dominic Savio, nine Buddhist students gave the daily sermons. All of them told how greatly they had been impressed by the life of the Teenage Saint.

Dominic Savio died on March 9, 1857, three weeks before his fifteenth birthday. He was guided in sanctity by Don Bosco, founder of the Salesians. His First Communion resolution of "Death rather than sin" is being echoed by teenagers in Dominic Savio Clubs throughout the world today. Since his canonization in 1954, clubs named in his honor have been established in the United States, Japan, Hongkong, India and practically all countries of Europe and Latin America.

VIETNAM

1. Settlement of Refugees

Saigon June 30, 1956 (AIF) — The Vietnam Government has made strenuous efforts to put under cultivation the paddy fields of Caisan in the Mekong delta, 300 Kms. south of Saigon. Numerous rice fields—the dream of refugees — are on the way to becoming a reality. Already there are 40,000 people settled in this section with 20 priests. To put the land in shape, it is necessary to dig ditches, reconstruct dikes for the canals and build straw dwellings for the people. It is a little too late to begin this year; the rainy season has started, and that makes it impossible to sow rice seeds, but for next year all will be ready. Within a period of 18 months, 100,000 refugees will be able to settle in that section and it will provide them with their needs, but until the project is completed, the Government will have to come to their aid. The priests are an example of courage and sacrifice to the refugees, living in straw huts and splashing about in the mud as they share their lives with the faithful.

2. Buddhists Seek Faith

Saigon July 7, 1956 (AIF) — 2,000 Buddhist refugees in one village asked to be converted to the Catholic Faith. The petition was made by one of their bonzes. Already 400 of them have signed up for the catechumenate. A refugee priest with the aid of a group of catechists is now living in the village. The bonze who introduced the village to the missionary priest, personally selected the site for the church and the rectory. In the beginning, he provided for the needs of the priest and his helpers. In the month of May 10,000 took part in a procession in honor of the Blessed Virgin. The procession was formed by a large number of refugee Catholics in the vicinity.

3. Church in North Vietnam

Paris July 7, 1956 (AIF) — Ten Missions in Vietnam, situated north of the 17th parallel, have been under the Communist regime for two years. The Catholic population of that area was 1,200,000. Out of that number, about 800,000 were able to flee to South Vietnam. Since the "Popular Democratic Governments" everywhere use the same methods of persecution, the Catholic population of that area abandoned everything in North-Vietnam to preserve their liberty and their Catholic Faith.

The movements of people in North-Vietnam are under strict control. To leave one's village, it is necessary to have an identification card. It is not issued to everyone; generally it is valid for six months but actually, seldom

does one have the use of it for that long. It may be valid for three months, or a month or only for 15 days, depending on the circumstances. For example, if a priest is to answer a sick-call, he must ask for permission from the authorities in his village. Upon arriving in the sick man's village, the priest must report to the officials. When he is ready to depart he must again report. In case he should have to spend a night in some place, he is obliged to give his name, age, purpose of his trip and length of stay. In general, foreign missioners can not leave the city or the villages in which they reside.

The Christian Schools were closed, one right after the other. In the missions where the schools still remained open, they were finally closed at the beginning of this year. A catechist-teacher was arrested and kept in prison for 40 days. When he was released he was not allowed to resume teaching and the school was closed. In 1955, some priests, spurred on by the Red Government disobeyed ecclesiastical law and formed a society called "Federation of Christians who love their country and peace." The "patriotic" movememt was quickly denounced by the Bishop and it quieted down for a while. On the occasion of the anniversary of the founding of the society, however, the leaders, supported politically and financially by the Red Government, brought pressure to bear on the priests and Christians to approve and join the organization.

In some missions, certain priests were on national and regional committees to aid in spreading the patriotic movement for the Government. The priests were accompanied day and night by Communist officers wherever they went until they had completed their political mission. There were priests who did not see the danger of being politically involved. Others feared that if they resisted they would lose the opportunity of doing some spiritual good for the people, and that they could even be subjected to public trial and all the attending consequences. Some priests and Christians, immediately after their trials, were sentenced either to jail, solitary confinement or to death.

Before a crowd of 10,000 people, Fr. P. P. was sentenced to prison by a public tribunal. His catechist had been sentenced to death and was executed on the spot. Fr. P. H. was sentenced to 20 years in prison. The catechist of P.D., after he had accused his pastor of all sorts of crimes during the course of 4 days and nights of interrogation, was sentenced to 20 years in prison. The priests are always guilty of the same 'crimes': direct or indirect assassination; poisoning of wells; extortion; rape and plotting against the Government. They are considered the criminals and the Communists pose as defenders and avengers of the honor of religion. One missioner, Fr. Lajeune, M.E.P., arrested December 1955, was stripped of his cassock. "He's not a missioner but a spy in disguise," shouted someone. After several trials and judgements by public tribunal, in June 1956 his sentence was "expulsion — a measure of clemency." His "accomplices" were sentenced from 5 to 20 years in prison. That is the type of liberty that the Catholic church of North Vietnam, "enjoys" today.

4. Missionary Expelled

Saigon, June 7, 1956 (AIF) — Father Gabriel Lajeune, MEP was expelled from North-Vietnam after having been 6 months in prison. The Vietnam Communists arrested him because his presence was a hindrance to marxist propaganda. Since he was a foreigner he was not tortured and was not as badly treated as were two Belgian Missioners of the Society of Auxiliaries of the Missions, whose sufferings provoked bitter comment in the world press. In North Vietnam the people suffer from hunger and oppression stated Father Lajeune, because the Communists control the monopoly of the land and commerce. Not to die of starvation, people are obliged to follow the Red Regime. Hanoi is a dead city.

5. International Women's Society

Saigon July 7, 1956 (AIF) — A small group of the International Women's Society recently arrived in Saigon. Without neglecting their missionary work in the social and medical field in Saigon, they will train young girl students to be militant Catholics. Since last October every Sunday evening they have been holding meetings with a dozen students. They give spiritual conferences to the students with the purpose of teaching them to have a spiritual motive for all their activities. In the day, students meet among themselves and with their friends who are interested in social action and works of charity. The Auxiliaries also organize retreats for students and workers. They have set up a center where students can find tranquility, relaxation and good entertainment. Six young ladies, 4 of whom are refugees from the North, stay with the Auxiliaries and are preparing to be leaders among the students. The Auxiliaries would do much better could they carry out their plan of building a hostel for 50 students.

6. Benefits of Land Reform!

North Vietnam Radio, Hanoi, August 13 — Catholic Church personnel have been allotted a portion of land to carry out their religious duties, many war damaged churches have been repaired, and land has been shared out to women as well as to men. These are notable events in the life of Catholic peasants in North Vietnam where the fifth drive of agrarian reform has been basically completed. This drive covered 1,608 villages (not including Honggai-Quang Yan area) of which 1,022 were partly or completely inhabited by Catholic peasants. The centuries old land hunger of Catholic peasants, like that of the rest of the peasantry, has now been satisfied. Among them are some poor or landless peasants who had lived miserably for over 100 years, for instance Huong and Ha Van Quan in Nghe An Province, who are now respectively 127 and 123 years old.

Catholic peasants who have been forced by the reactionaries to go South have also received their own plots of land which continue to be cultivated by their relatives now living in the North. With the political consciousness of the peasants further heightened through land reform, the long misunderstanding and enmity fostered by the imperialists and feudalists between Catholics and non-Catholics have come to an end. The Catholic peasants of Huong Dao and Dong Dao hamlets, Ninh Binh Province, for example, have recently joined efforts to build a bridge across a small river, thus facilitating freedom of movement between the two hamlets. This work had been prevented by the landlords for over ten years. Since land reform, the number of Catholic peasants admitted to the peasants association has been increasing. In Nghe An Province alone, according to still incomplete figures, the Catholic peasant association members now number 120,000.

7. Catholic University

Saigon, August 18, 1956 (NC) — A Catholic University is being planned for Vietnam it was learned here. The project is being studied by Bishop Ngo Dinh Thuc, Vicar Apostolic of Vinh-Long, who is the brother of Ngo Dinh Diem, president of Vietnam. Dalat, situated in the central mountainous area of the country, has been chosen as the site of the new school. The Jesuits have been asked to take charge of instruction at the future university.

"We are quite right to be disturbed about the progress of Marxist materialism, but isn't the practical atheism of the so-called Christian even more damaging than the atheism of those who have not listened to the word of Christ?"

(Bishop Theas, Lourdes, 8/27/56)

LETTRE DE FAMILLE

UN CENTENAIRE. — Dans les circonstances présentes, signaler le centenaire d'une des Missions de Chine, c'est du même coup faire, avec tristesse, réflexion sur les moissons que la persécution actuelle vient d'y saccager. C'est englober dans cette réflexion tout l'ensemble des diocèses de Chine. C'est donc aussi mettre en commun angoisses et préoccupations à l'occasion de ce qui devait être une belle et joyeuse fête de famille.

La Mission de Sienhsien (Hopeh) n'a pu célébrer en pleine liberté le centenaire de sa fondation, le 20 mai 1956. Les fruits apostoliques, obtenus pendant ce siècle par le labeur de 228 missionnaires morts à la tâche ou expulsés ces dernières années par la Dictature Populaire de Chine, ne doivent pas cependant passer inaperçus.

En 1956, le territoire du Tche-li sud-est, confié à la Compagnie de Jésus (Jésuites français), comprenait 5.300 chrétiens perdus dans une population de plus de 9 millions de païens.

En 1929, le nombre des chrétiens ayant dépassé 150.000, il fut nécessaire de diviser ce territoire en missions plus petites et 30.000 chrétiens du Yung-Nien furent confiés au clergé chinois. Mgr Tsoei, fils d'une martyre de la Boxe, fut le premier Ordinaire de cette Préfecture Apostolique.

En 1935, les Jésuites hongrois prirent la charge de la Préfecture Apostolique de Taming avec 37.000 chrétiens.

En 1939, les 30.000 chrétiens de la Préfecture de Kinghsien passent à la charge des Jésuites autrichiens.

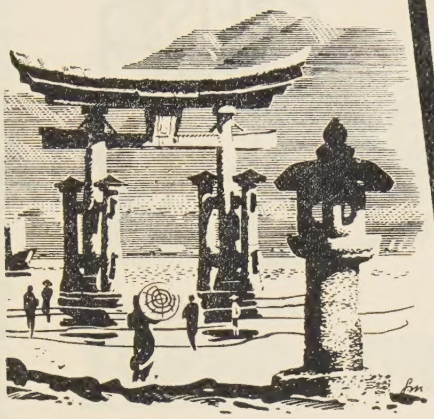
En 1947, il reste à la Mission de Sienhsien 61.000 chrétiens sous la direction d'un évêque chinois, Son Excellence Mgr François-Xavier Chao, s.j.

L'une des grandes préoccupations de la Mission de Sienhsien fut la formation du clergé chinois, tant séculier que régulier: 180 Prêtres séculiers, 138 religieux de la Compagnie de Jésus (76 Prêtres, 31 scolastiques, 31 Frères coadjuteurs) sortirent de ses séminaires. Pour leur assurer une formation plus complète, le Séminaire Régional et le Philosophat des étudiants jésuites avaient été transférés à Péking après 1945. Exilés l'un et l'autre à Manille, ils continuent à former un clergé au service des Chinois d'outremer.

La Mission de Sienhsien avait fondé le Musée Hoang Ho Pai Ho en 1923 et l'Institut des Hautes Etudes, devenu peu avant l'arrivée des communistes l'Université Tsinku.

Les progrès réalisés en cent ans ne peuvent s'expliquer ni par une situation géographique exceptionnelle (la Mission ne comprenait aucune ville importante) ni par la paix dont elle aurait joui au cours du siecle. Depuis sa fondation, la Mission a subi une série de destructions succesives: ravagée en 1862 par les Sectateurs du Nénuphar Blanc et, en 1868, par ceux du Nienfei, elle connut en 1900-1902 la persécution des Boxeurs. Les guerres civiles, la guerre sino-japonaise, les guérillas communistes lui ont causé autant de pertes matérielles que les inondations, les famines et les épidémies. Plus de 5.000 chrétiens, dont 54 ont été béatifiés par S. S. Pie XII, ont été massacrés en 1900.

La vitalité de cette Mission ne pouvait pas ne pas lui attirer l'attention toute spéciale des Autorités communistes. Il fallait détruire ce centre de formation et de vie chrétienne. Par des procès retentissants, par l'expulsion des missionnaires, avec une rage sans cesse accrue, ils essayèrent. Mais, des coeurs des fils et petits-fils de martyrs, la foi est difficile à déraciner. Que se passe-t-il depuis six ans dans ce diocèse? Combien de Prêtres sont en prison? Combien sous surveillance sans pouvoir exercer leur ministère? Combien sont aux travaux forcés? Quelle liberté religieuse est accordée encore à certains Prêtres et à quel prix? Autant de questions auxquelles il est impossible de répondre avec certitude. Un silence angoissant pèse sur ces régions qui avaient déjà tant souffert. C'est encore sous le signe de la Croix que s'ouvre le second siècle de la Mission de Sienhsien.



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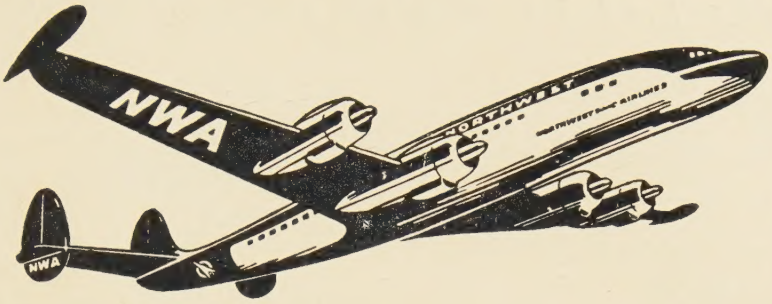

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